

12
A S H O R T
Summe of the whole Ca-
techisme, wherein the Question
is propounded, and answered
in fewe wordes, for the
greater ease of the
common people
& children.

Gathered by M. I O H N
C R A I G, Minister of
Gods worde, to the
Kinges Maiestie.

John. xvij.

This is life eternall, to know thee
the onely very God, & whom
thou haste sent Iesus
Christ.

L O N D O N
Imprinted by Iohn Wolfe
for Thomas Manne, dwel-
ling in *Pater noster* row
at the signe of the
Talbot.

The Contents of this booke, diuided into ten parts.

- 1 The creation of man, and his first estate of Innocencie, without death and miserie.
- 2 The miserable fall of man from God and his former estate under the bondage of sinne, death and all other kinde of miseries.
- 3 The calling of Man againe to repentance, and his third estate in Iesus Christ, & how he should honor his redeemer foure wayes.
- 4 The first part of Gods honor, is Faith, and here the beleefe and faith is declared.
- 5 The second part of Gods honor is Obedience, & here the lawe is declared, and how it doth differ from the Gospell.
- 6 The third part of Gods honour is prayer, which is declared in generall, with an exposition of the Lords prayer.
- 7 The fourth part of Gods honour is Thankesgiuing, where the causes, the rule, and other circumstances of thanks are declared.
- 8 The ordinary instruments of saluation, are these the worde, the Sacraments, and Ministry of men, which are particularly declared.
- 9 The first cause of our Saluation is Gods eternall election and here the progresse of the same, and two endes of all flesh are declared.
- 10 A short & general confession of the true Christian faith & religion according to Gods word, subscribed by the kings M. & his household, &c.

To the Professors of Christs Gos-

Gospell at new Abirdene, M. Iohn Graig,

wissheth the perpetuall comfort and increase
of the holy Spirit, to the ende of their
battell.

IT is not vnknowne to some
of you (deare brethren in the
Lord) that for your sake chif-
ly I tooke paines, first to ga-
ther this breefe Sum: There-
fore willing now to set it out and make it
common to others: I thought good to re-
commend the same to you againe in speci-
all, as a token of my good wil towards you
all, and as a memoriall of my doctrine, and
earnest labours, bestowed among you, and
vpon that countrie, for the space of sixe
yeares. Wherefore desiring to heare of
your profit, & fruites of my labours, I can
not, but of very loue and duety, exhort you
not onely to take this my labour in good
part: but also to vse it aright, least it bee
a witnesse against you in the daye of the
Lorde. It shall be verie comfortable and
fruitful to you, if ye cause this short summe
to be oft and diligently reade in your hou-
ses: for hereby ye your selues, your chil-
dren, & seruants, may profit more & more,
in the principall points of your saluation.

The Epistle

What neede ye haue of this continuall exercise in your houses, ye know your selues, and I by experience, can beare witnesse, of the greate and grosse ignorance of some amonge you : notwithstanding the cleare light of the gospell of long nowe shining there . In handling this matter, I haue studied to my power, to bee plaine, simple, short, and profitable, not looking so much to the desire & satisfaction of the learned, as to the instruction and helpe of the ignorant. For first, I haue absteyned from all curious & hard questions, and next I haue brought the question and the answer to as fewe wordes as I could, and that for the ease of children and common people, who can not vnderstand nor gather the substance of a long question, or a long answer confirmed with many reasons . And yet if any will exercise their housholde in the common Catechisme, (the which thing I exhort all men to doe) this my labour can not hurt, but rather it shall be a great helpe to them, seeing I both gather the substance of the whole Catechisme in fewe wordes, and also follow the same order, except a litle in the beginning and in the ende, where certaine things are added, which all men (I hope) shall iudge to be verie profitable,

Dedicatorie.

table, and necessarie to be knowne. There are also some questions & answeres interlaced in sundrie places, but chiefly in the matter of the Sacraments, which serue greatly to the right vnderstanding of the matter in hand. But if men will bee both weary to learne the common Catechisme, and also this brieue Summe: I can not vnderstād, what good they wil haue to know the right way of their saluation. For certain and sure it is, that the reading or rehearsing (by worde) of the Beleeefe, the Lordes prayer, the Lawe, and number of the holie Sacraments, can profit nothing to saluation, without the right vnderstanding and liuely application of the same to our selues in particular; in the which onely doth the true Christian faith consist. Wherefore I maruell greatly of the brutishnes of many, who doe glory in Faith, and yet neyther haue they knowledge, nor feeling of the principall heades of our Christian faith, as their answeres doe testifie, when they are brought to any publike examination. But albeit the greate multitud perish in their wilfull ignorance, yet (I hope some shall profit by this my labour, taken for the Church of God, of the which I iudge you to be a parte. Therefore take heed to your

A 3 selues,

The Epistle

selues, and suffer no others to goe before you in this spiritual exercise: for great dishonour it shal be to you, if others shal profit more by this breefe summe, then ye, seeing for your cause it was first writtē, taught among you: and now lastly vnder your name come to the knowledge of others. Be not of those men to whome all kinde of good doctrine is eyther hard and obscure, or els ouer bale and common: for as the one hath no will to learne, euen so the other would be fedde with some curiositie or newe doctrine. If any shal complaine of my obscuritie in these short answeres, let him consider how hard a thing it is, to bee both short and plaine, or yet to satisfie all mens desire & iudgement in lighter matters, then this is. Alwayes if dayes bee graunted, I minde with the helpe of God, to make this summe more ample, & more plaine, if the brethren shall iudge it needfull. In this meane time, I desire all men to take this my trauaile in good part, & vle it to the edification of the Church, & glory of our God. To whom be all honour & praise, for euer aud euer. *Amen.*

At EDENBURGH, the xx.
of Iuly, in the yeare, 1581.

To the Reader.

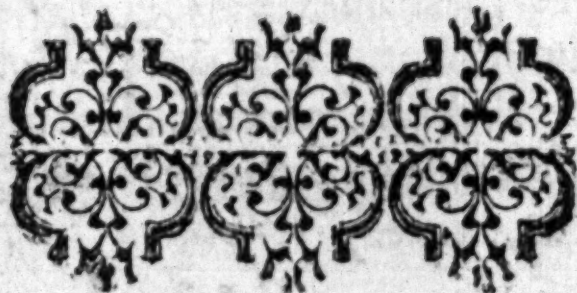
MErueell not (gentle Reader) that I alledge no authoritie of the Scriptures, nor fathers, for the confirmation of this doctrine: seeing my purpose is not so much to instruct our prophane Atheistes and Apostates, as to put our brethren in memory of that doctrine, which they dayly here confirmed (in our ordinarie teaching) by the scriptures and consens of the godly Fathers.

Alwayes if eyther the brethren, or other would haue further confirmation of this doctrine, let the reade the Institution of M. Iohn Calvin, and other godly men, who haue written abundantly for the defence of this doctrine, according to the scriptures of God. I doubt not, but good men, and such as are perswaded of the trueneth, will take this mine excuse in the best part, and giue thanks to God for my labour, taken for their comfort. But as for the godles band^{es} of Atheistes and Apostates whom God hath ordained to destruction, I care not what they shall iudge of this my simple writing, & paines taken for the instruction of the ignorant. I woulde maruell greatly of the successe of our doctrine, which is now impugned and pursued by men, (to the sight of the world) of great estimation and iudgement, if the same had not come to passe to the Prophets and Apostles in their age, whose doctrine and religion was most falsly impugned, and cruelly persecuted by the Sommes

To the Reader.

of perdition. Of this we are forwarned by the Apostles, that men, after the witnessing of the truth, shall depart to their vomit againe and become Traitous and persecutors of Gods trueth, which they professed afore with vs. When we see this fierie tryall and fearefull iudgement in the Church, let vs examine our selues be time, and call to God for constancie in the trueth, and praise his iustice in the blinding of those, that in so great a light, willingly and maliciously, delite in darkenesse and blaspheme the way of righteousness. Of this sort are sundrie of our nation, whose blasphemous writings come dayly to our handes, to the tryall of our faith and constancie, to the farther blinding of the reprobate, and their greater condemnation in the day of the Lord Iesus Christ. To Whome with the Father and the holy Spirit, be all honor and praise eternally, Amen.

The first



Of the Creation and first estate of Mankinde.

Question.

VV Ho made man, and woman?

A. The eternall God of his goodnes. Mat. 1

Q. Whereof made he them?

A. Of an earthly bodie, and an heavenly Eccle
spirite

Q. To whose image made he them?

A. To his owne image.

Gen.

Q. What is the image of God?

A. Perfect brightness in bodie and soule.

Ephes

Q. To what ende were they made?

A. To acknowledge and serue their maker.

Q. How should they haue serued him?

A. According to his holy will.

Q. How did they know his will?

A. By his works, word, and Sacramentes. Psal

Q. What libertie had they to obey his will?

A. They had free will to obey, and disobey.

Q. What profite had they by their obedience?

A. They were blessed and happie in bodie
and soule.

Q. Was this felicitie given to them onely.

A. No, but it was given to them, and their po
steritie.

Q. With

The second part,

Q. With what condition was it giuen?

17. *A. With condition of their obedience to God.*

Q. Why was so small a commaundement giuen?

A. To shew Gods gentlenes, and to try mans obedience.

Q. What auaieth to know this felicitie lost?

A. Hereby we know Gods goodnes, and our ingratitude.

Q. But we can not come to this estate againe?

15. *A. We come to a better estate in Christ.*

Q. What should we learne of this discourse?

A. That the Church was first planted, blessed, and made happie through obedience to Gods word.

2. Of the fall of Man from God, and his second estate.

Q. VVhat brought them from that blessed estate.

A. Satan, and their owne inconstancie.

Q. How were they brought to that inconstancy?

2. *A. Through familiar conference with Satan than against the word.*

Q. What thing did Sathan first seeke of them.

A. Distrust and contempt of Gods word.

Q. Wherefore did he begin at their faith?

A. Because he knewe it was their life.

Q. How coulde they consent to their owne

perditions?

A. They were deceined by the craft of Satā. 2. Cor. 11

Q. What was the craft of Satan here?

A. He perswaded them, that good was euill, and euill was good.

Q. How could they be perswaded, hauing the Image of God?

A. They had the image, but not the gift of constancie.

Q. What things lost they through their fall?

A. The fauour and image of God, with the Gen. 3
vse of the creatures.

Q. What succeeded the losse of the fauour and image of God?

A. The wrath of God, and originall sinne.

Q. What thing is originall sinne?

A. The corruption of our whole nature.

Q. How doth this sinne come to vs?

A. By naturall propagation from our first parents.

Q. What are the frutes of this sinne?

A. All other sinnes which we commit.

Q. What is the punishment of this sinne?

A. Death of bodie and soule with all other miseries.

Q. What other thing did followe vpon this sinne?

A. A curse vpon the creatures, and our banishment

The second part,

ment from the vse of them.

Q. But the most wicked vse them abundantly?

A. That is, with testimonie of an euill conscience.

Q. These paines were ouer great for the eating of the forbidden fruit.

A. Their sinne was not the eating of the fruit simplie.

Q. What thing then properly was their sinne?

A. Infidelitie, pride, & open rebellion to God.

Q. How can that be proued?

12.3. A. They consented to Satans lies, mistrusted Gods word, and sought to be equal with God.

Q. Wherefore are we punished for their sinne?

A. We are punished for our owne sinne, seeing we were all in them, standing and falling with them.

Q. In what estate is all their posteritie?

A. Under the same bondage of sinne.

Q. What naturall freedome haue we?

A. We haue freedome to sinne, and offends our God.

Q. Haue we not power to serue and please God?

A. None at all, til we be called and sanctified.

Q. Haue we lost our mindes and wils?

A. No, but we haue lost a right mind, and a right will.

Q. Na.

Q. Naturall men may do many good deedes?

A. Yet they can not please God without Heb. xi. faith.

Q. Why did God suffer this fall of man?

A. For the declaration of his mercy and iustice.

Q. Declare that?

A. By his mercie the chosen are deliuered, and the rest punished by his iustice.

3. Of mans restitution againe, and his third estate.

Q. VVho called our Parents to repentance?

A. God onely, of his infinite mercie. Gen. 3.

Q. What did they, when he called them?

A. They hid and excused them selues.

Q. But it was foolishnes to flie from God? Gen. 3.

A. Such is the foolishnes of all his posteritie.

Q. How were they conuerted to God?

A. By the almightie power of Gods spirite.

Q. How did the spirite worke their conuersion?

A. He printed the promise of mercie in their heartes.

Q. What was their promise of mercie?

A. Victorie in the seede of the woman against the Serpent. Gen. 3.

Q. Which is the seede of the woman?

A. Jesus Christ, God and man.

Q. How was his posteritie conuerted to God.

A. By

The third part,

A. By the same spirite and promise.

Q. *May we understand and receive the promise by our selves.*

A. No more then blind, and dead men may see, and walke.

Q. *What more is required for our conversion to God?*

5.8. **A.** We must lighten our mindes, and molifie our heartes, that we may understand, receive, and reteine his promise.

Q. *But Adam did knowe his sinne, and Gods voice.*

A. Yet that knowledge brought him not to repentance.

Q. *What was the cause of that?*

A. For the feeling of mercie was not yet given to him.

Q. *What then is knowledge, calling, accusation and convicting?*

A. A way to desperation, if mercie be not apprehended.

Q. *What if mercie be offered and apprehended?*

A. Then these things are the beginning of our repentance.

Q. *How did Adam and his posteritie receive the promise?*

A. Onely through their owne lively Faith in Christ.

Q. *What*

Q. What thing was their Faith.

A. A sure confidence in Gods mercie through Christ to come, Heb. 11.

Q. Who wrought this faith in them above nature

A. Gods spirite through the preaching of the promise.

Q. What is this promise called in the scripture?

A. The Gospell or glad tidings of saluation.

Q. Then the Gospell was preached in Paradise?

A. No doubt, and also the lawe.

Q. What neede was there of them both?

A. By the law they were accused and humbled, and through the Gospell comforted and deliuered. Gen. 3. 1

Q. What thing then was the Lawe and the Gospell.

A. Instruments of Gods spirite to the saluation of man.

Q. Wherein stood their saluation?

A. In remission of their sinnes, and reparation of Gods image.

Q. What followed upon the repairing of that image?

A. Continuall battell both within and without. Rom. 7.

Q. From whence doth this battell proceede?

A. From the two contrarie images in man kinde.

Q. What are these images?

A. The

The third part,

A. The image of God, and the image of the Serpent.

Q. What shall be the ende of this battell?

A. Victorie to the seede of the woman, and destruction to the seede of the Serpent in mankind.

Q. Was all Adams posteritie deliuered and reformed.

A. No, but they onely, who beleued the promise.

Q. To what end were these deliuered?

A. To acknowledge and serue their God.

Q. Wherein stood their seruice chiefly?

A. In the exercise of faith and repentance.

Q. What rule gaue he them for this purpose?

A. His most holy word and Scriptures.

Q. What things were contained in the worde giuen to them?

A. The law, the gospel, and the sacramentes.

Q. What did the lawe to them?

A. It shewed their sinne, and the right waye to knowe and serue God.

Q. What did the Gospell?

A. It offered to them mercie in Christ.

Q. What did the Sacraments to them?

A. They did helpe their faith in the promises of God.

Q. Was this order kept in the old Testament?

A. No doubt, as Moses & the Prophets beare witnesse.

Q. What

Q. What should wee gather of this discourse?

A. That the Church was ever grounded upon the word of God.

Q. What followeth upon the corruption of the word?

A. The corruption of the true Religion, and Church at all times.

Q. Was the faith and religion of the Fathers different from our faith.

A. Not in substance, but in certaine circumstances.

Q. What is the substance?

A. The covenant in Jesus Christ.

Q. Why then call we it the olde Testament?

A. In respect of the obscure shadows and figures, ioyued with the doctrine and religion.

Q. What profite came to the Fathers at all times through faith?

A. By this way onely they were blessed and happie.

Q. Wherein did the unhappines of men stand?

A. In the misknowledge of the true God.

Q. Are we in the same estate?

A. No doubt, as our maister doth testifie.

Q. When knowe we God aright?

A. When we giue him his due honour.

Q. What are the chiefe points of his due honor?

A. Faith, obedience, pzaier, and thanks, with their fruits.

B.

4 The

Heb. xi. 1

The fourth part is

4 The first part of Gods honour.

Q. VVhy is faith put in the first place?

A. because it is y^e mother of all y^e rest

Q. What doth faith worke in vs?

A. It moueth vs to put our whole confidence in God.

Q. How may we be moued to do this?

A. By y^e knoweledge of his power & goodnes

Q. But we are unworthy and guiltie?

A. Therefore we apprehend his promise in Christ.

Q. Which are the principal heads of his promise

A. They are contained in our beliefe, called the Creede of the Apostles.

Q. Rehearse the beliefe or crede of the Apostles.

A. **I** Beleeue in God the Father almighty, maker of heauen and earth.

AND in Iesus Christ his only sonne our Lord: who was conceived by the holy ghost: borne of the virgin Marie: suffered vnder Pontius Pilate, was crucified dead, buried, and descended into hell.

He rose againe the third day frō death: He ascended into heauē, & sitteth at the right hand of God the Father almighty: From thence he shall come to iudge the quicke

quick & the dead.

I Beleeue in the holy Ghost.

THe holy Church vniuersall, the communion of Saints: the forgiuenes of sinnes: the rising againe of the bodies: & the life euerlasting.

Q. Why is it called the Creede of the Apostles

A. Because it agreeth with their doctrine & time.

Q. Into how many partes is it deuided?

A. Into foure principall partes.

Q. What are we taught in the first part?

A. The right knowledge of God the father.

Q. What are we taught in the second part?

A. The right knowledge of God the Sonne

Q. What are we taught in the third part?

A. The right knowledge of god & holy spirit

Q. What are we taught in the fourth part?

A. The right knowledge of the Church, and gistes given to it.

Q. How many Gods be there?

A. Only one eternal god, maker of al things

Ephes. 4.6.

Q. Why then name we God thrise here?

Cor. 1.8.

A. Because there are thre distinct persones in the Godhead.

Matt. 28.19.

Q. Wherfore is the Father put in the first place

A. Because he is the fountaine of al things.

Q. Why is the Sonne put in the second place?

The fourth part is

b. r.

A. Because he is the eternall wisdom of the Father, begotten before all beginnings.

Q. Why is the spirite put in the third place?

A. Because he is the power, proceeding from the Father and the Sonne.

h. 15. 26.

Q. Why is the Church put in the fourth place?

A. Because it is the good works of these three persons.

The first part of our beleefe.

Q. Why is it said particularly I beleene.

b. 2. 4.

A. Because euery one should liue by his owne faith.

Q. Should euery one knowe what he beleeneth?

A. Other wise he hath not true faith.

Q. Are we bound to confesse our faith openly?

1. cor. 3. 15.

A. Yes no doubt, when time and place doth require.

Q. Is it enough to beleene, that there is a God?

A. No, but we must know, who is the true God.

1. 17. 3.

Q. Is it enough to know, who is the true God?

A. No, but we must know also, what he will be to vs.

Q. How may we know that?

A. By his promise, and works done for our comfort.

1. cor. 6. 18.

Q. What doth he promise to vs?

A. To be our louing father and saviour.

Q. What craueth this promise of vs?

A. A full trust and confidence in him.

Q. What thing then doth moue vs to beleene in God?

A. A sense and feeling of his fatherly loue.

Q. How call we him Father?

A. In respect of Christ, and of our selues.

Q. Declare how that is,

A. He is Christs Father by nature, and ours by grace through him.

Q. How the are we called the sonnes of wrath?

A. In respect of our naturall estate by sin. Ephes. 2. 3

Q. When are we assured to be his sonnes?

A. When we beleue in his fatherly loue.

Q. Why make we mention here of his power?

A. To assure vs that he can & will saue vs.

Q. Of what power meane we here?

A. Of that power, which disposeth all things.

Q. What should the knowledge of this worke in vs?

A. Humilitie, confidence, and boldenes.

Q. Why begin we at his fatherly loue & power

A. Because they are the chiefe groundes of our faith.

Q. Declare that more plainly?

A. By these two, we are perswaded of all the rest of his promises.

Q. What is ment here by heauen & earth?

A. All the creatures in heauen and earth.

Q. Whereof made he all these creatures?

A. He made the al of nothing: by his word. Heb. 11

Q. Wherfore did he that?

A. To shew his infinite power.

Q. Wherfore then did he occupie sixe daies?

A. That he might the better consider him in his workes.

Q. Wherfore are they put in our Beliefe?

A. To beare witnes to vs of their Creatoz.

Q. What things do they testifie of him?

A. That he is infinite in power, wisdom and goodnes.

Q. What other things do they teach vs in special

A. His fatherly care and prouidence for vs.

Q. Who ruleth and keepeth all things made?

A. The same eternall God, that made them.

Q. Who maketh all these fearefull alterations in nature?

A. The hand of God, either for our comfort or punishment.

Q. Who ruleth Satan and all his instruments?

A. Our God also, by his almightie power & prouidence.

Q. What comfort haue we of this?

A. This comfort that nothing can hurt vs, without our fathers good will.

Q. What if Satan and his should haue freedom ouer vs?

A. We should be then in a most miserable estate.

Q. What should this fatherly care worke in vs?

A. Thankes for all things that come to vs

Q. What other things should it worke.

A. Boldnes in our vocation, against al impediments.

Q. Who ruleth sinne, which is not of God?

A. He only ruleth al the actions, & defections that come to passe in heauen and earth.

Q. Wherefore belene we that?

A. Because he is God almightie aboue his creatures.

Q. But sinne is not a creature?

A. Yet he were not almightie, if he did not rule it.

Q. Is God partaker of sin, when he ruleth sin?

A. No, for he worketh his own good work by it.

Q. Are the wicked excused through his good worke?

A. No, for they worke their own euil work.

Q. Why are they not excused, seeing Gods Will concurrereth with them?

A. They meane one thing, and God another.

Q. What meane they in their actions.

A. Contempt of God, & hurt of his creaturs.

Q. What meaneth God, vsing them, and their sinne?

A. The trial of his own, or punishmēt of sin.

Q. What should we learne by this discourse?

A. To feare onely the Lord our God.

Q. What shall we iudge of them that vse familiarity with Satan?

A. They

A. They deny this first article of our believe.
Q. May we not coniure Satan to reueale secretes?

b.3.44.

A. No, for he is the authour of lies.

Q. But he often times speaketh the truth.

A. What is to get y greater credit in his lies

Q. May we not remoue witchcraft w witchcrafe

A. No, for that is to seeke helpe at Satan.

The second part of our believe.

Q. What things learne we in the second part?

A. The truth and iustice of God in our redemption.

Q. Who is our Redeemer, and who did redeeme vs.

A. Iesus christ who redeemed vs by his deth.

Q. What kinde of person is he?

A. Perfect God, and perfect Man.

Q. Wherefore was he both God and Man?

A. That he might be a mete mediator for vs

Q. Why was this name Iesus, or Sauour giuen onely by God?

b.4.21

A. to assure vs y better of our saluatiō by him

Q. Is there any vertue in this name?

A. No, but the vertue is in the person.

Q. Wherefore was he called Christ or anointed.

A. He was anointed King, Priest, and Prophet for vs.

Q. To what purpose do these titles serue?

A. Whereby is expessed his office, & howe he saved

saues vs.

Q. Declare that plainly.

A. He saues vs by his Kingdome, Priesthood, and Prophecie :

Q. How may this be proued ?

A. By the annoynting of Kings, Priests, and Prophets, which were figures of his annoynting.

Q. Was Christ annoynted with material oyle ?

A. No, but hee was annoynted with the Iohn. 3. 34. gift of the Spirit, without measure.

Q. What manner of kingdome hath he ?

A. It is spirituall, pertyning chiefly to our soules.

Q. Wherein doth his kingdome consist ?

A. In Gods worde, and his holy Spirit.

Q. What things get we by the word & spirit ?

A. Righteousnesse, and life euerlasting.

Q. What thing is his Priesthood ?

A. An office appoynted for the satisfaction of Gods wrath.

Q. How did he satisfie Gods wrath for vs ?

A. By his obedience, prayer, and euerlasting sacrifice.

Q. How is he called our onely Prophet ?

A. He euer was, is, and shalbe the onely teacher of the Church. Iam. 4. 12

Q. What then were the Prophets, and the Apostles ?

A. All

The fourth part is

A. All these were his disciples & servants.

Q. Wherefore were all these honorable offices
given to him?

A. That thereby he might deliver vs from sin.

Q. declare that particularly in these three offices

A. By his kingly power we are free from
sinne, death, and hell.

Q. But we may easily fall againe in sinne.

A. Yet by the same power we shal rise, and
get the victorie.

Q. The battell is very hard.

A. We fight not in our owne strength.

Q. What is our armour and strength?

A. The power and spirit of Christ in vs.

Q. What profit cometh to vs through his
Priesthood?

Pet. 2. 5.

A. Hereby he is our mediator, and we are
Priestes also.

Q. How are we made Priestes?

leb. 10. 19.

A. By him we haue freedome to enter in
before God, and offer by oure selues and
all that we haue.

Q. What kinde of Sacrifice is this?

A. A Sacrifice of thankesgiuing onely.

Q. May we not offer Christ againe for our sins?

A. No, for Christ can not dy againe.

Q. What profit haue we of his prophesie?

A. Whereby we know most playnly his Fa-
thers Will.

Q. What

Q. What other profit haue we?

A. All reuelations & prophesies are finished Heb. 1. 1.

Q. But some things are not yet fulfilled.

A. That is true, but we speake of things pertayning to his first comming.

Q. Wherefore is he called his onely Sonne?

A. Because he is his only Son by nature.

Q. Yet hee is called the first begotten among many brethren.

A. That is in respect of his communicating with vs. Rom. 8. 29.

Q. Why is he called our Lord?

A. Because he beareth rule ouer vs, and is heade to man and Angel.

Q. Wherefore was he conceyued by the holie Ghost?

A. That he might be without sinne, and so sanctifie vs. Mat. 1. 26.

Q. What if he had beene a sinner?

A. Then he could not haue deliuered vs.

Q. Was he onely made free from sinne?

A. No, but he was also replenished with the holy spirit without measure. Iohn. 3. 16.

Q. Why was the fulnes of the spirit giuen to him?

A. That he should bestow of y^e same vpon vs.

Q. Why was he made man like vnto vs? Iohn. 1. 16.

A. That he might dy for vs in our own nature.

Q. What thing followeth vpon his incarnation?

A. That

The fourth part is

A. That life and righteousnesse is placed in our flesh.

Q. May not this life be lost, as it was in Adams

A. No, for our flesh is ioyned personallie with the fountaine of life.

Q. Then all men are sure of this life?

A. Not so, but onely they who are ioyned with him spirituallie.

Q. What auayleth then our carnall union with Christ.

A. Nothing, without our spirituall union with him.

Q. What serueth his mothers Virginitie?

Mar 1.

A. It is a seale of his miraculous conceptiō.

Q. Was he holy through her virginitie?

A. No, seing our whole nature is corrupted

Q. Wherefore is she named in our beliefe?

A. That we may know his tribe & familie.

Q. What can that helpe our faith?

A. Hereby we knowe him to be the Sauiour promised.

Q. Of what tribe and house was he promised?

Gen. 49. 10. A. Of the tribe of Iuda and house of David,

Q. How did he redeeme vs?

Isa. 53. 10. A. He suffered death for vs willingly, according to Gods decree.

Q. Why suffered he under the forme of iudgement.

A. To assure vs the better, that we are free from Gods Iudgement.

Q. But

Q. But the iudge Pilate did pronounce him Iohn. 18. 38.
innocent?

A. That made greatly for our comfort.

Q. What comfort haue we by it?

A. That he dyed not for his owne sinnes, Rom. 4. 25.
but for ours.

Q. But the Iudge meant no such thing.

A. We looke not what he meant, but what
God meant by his wicked iudgement.

Q. Wherefore did he suffer upon the crosse?

A. To assure vs, that he tooke our curse Galat. 3. 13.
vppon himselfe.

Q. What assurance haue we of this?

A. Because that kind of death was accu-
sed of God.

Q. Was he also cursed of God?

A. No, but he susteyned our curse.

Q. Was he guiltie before God?

A. No, but he sustained the person of guiltie
men.

Q. What comfort haue we of this?

A. He remoued our curse, and gaue to vs
his blessing.

Q. In what part did he suffer?

A. Both in body and soule.

Q. Wherefore that?

A. Because we were lost both in body and
soule.

Q. What suffered he in his soule?

A. The

The fourth part is

Mat. 27. 46.

Act. 2. 24.

A. The feareful wrath & angry face of God

Q. What paine was that?

A. The dolours of death, and paine of hell.

Q. How know we that?

Heb. 5. 7.

A. By his praying, sweating, and strong crying with teares.

Q. How did he sustaine these paines?

A. Through faith, patience, and prayer to his Father.

Q. How do the damned sustaine these paines in hell?

A. With dispaired & continuall blasphemy.

Q. When did Christ descend to hell?

A. When he sustained these feareful paines vpon the Crosse.

Q. Why did God punish an innocent man so greenously?

A. Because hee tooke vpon him selfe the burden of our sinnes.

Q. Was God content with his satisfaction?

Et. 2. 23.

A. No doubt, for he of his mercy did appoint it.

Q. Was his death also needfull for our redemption?

A. Otherwise the decree, and the figures in the law had not bene fulfilled.

Q. If he dyed for vs, why dye we?

A. Our death is not nowe a punishment for our sinnes.

Q. What

Q. What other thing can it be ?

A. It is made (through his death) a ready passage to a better life.

Q. Wh it should we learne by all these fearful paines ?

A. To know the terrible wrath of God for sinne, and how deare we are bought. 1. Pet. 1. 18
19

Q. What comfort haue we by these sufferings of Christ our Redeemer ?

A. This, that the faithfull members of Christ shall neuer suffer them.

Q. But we were oppressed with the curse of the Lawe.

A. It is true, but Christ tooke it vpon him selfe, and gaue vs the blessing. Coloss. 2. 14

Q. What profit get we in speciall by his death ?

A. It is a sufficient, and euerlasting sacrifice for our sinnes.

Q. What doth this sacrifice worke perpetually ?

A. It remoueth all euill things, and restoreth all good things.

Q. Is there any priest, & sacrifice for sinne now ? Heb. 10. 14

A. None at al, for Christ hath satisfied once for all.

Q. But yet in our nature there are many spots.

A. Christes blood therefore doth perpetually wash them away.

Q. The memory and tokens of our sinnes may affray vs.

A. All

The fourth part is

A. All punishments due for them, were taken away by the suffering of Christ.

Q. But yet we finde sinne working in vs.

Rom. 6. 3. 4. **A.** The death of Christ doth kill the tyrannie of it.

Q. Alwayes it remaineth in vs to the ende.

Rom. 4. 7. 8. **A.** Yet through faith it is not imputed to the members of Christ.

Q. Wherefore was he buried?

A. To assure vs the better of his death.

Q. what doth his buriell teach vs?

A. Continuall mortification of sinne.

Q. why did he rise before vs?

A. To assure vs of his victoꝝ ouer death for vs.

Q. what fruit get we by his victory?

1. Cor. 15. 16. 17. **A.** Hereby we are brought in a sure hope of life eternall. It worketh newnesse of life in vs here. And it shall raise vp our bodies againe in the latter day.

Q. why did he ascend into heauen before vs?

ohn. 14. 2. **A.** To take possession of our inheritance in our name.

Q. But he said, I shall be with you to the end.

Mat. 28. 20. **A.** He spake that of his spirituall presence.

Q. what doth he there now for vs?

om. 8. 34. **A.** He maketh continuall intercession for vs

Q. what kinde of intercession is it?

A. It is the continuall mitigation of his fathers

Fathers wrath for vs, through the vertue of his death.

Quest. Is he our onely intercessour and mediator?

A. No doubt, seeing he onely died for vs.

Q. What meaneth his sitting at the right hand?

A. The power he hath in heauen and earth.

Q. What comfort haue we by his power and authoritie.

A. That we are in safety vnder his protection.

Q. For what cause will he come againe?

A. To put a finall ende to our redemption.

Q. What shall be that finall end?

A. Eternall ioye, or miserie, to euerie man.

Q. Is not that done in euerie mans death?

A. No, for the bodies remain yet unrewarded.

Q. Shall there not be a middle state of men?

A. No, but all shall be brought to these two ends.

Q. Wherefore shall that be, seeing some are better and some are worse?

A. All shall be iudged euill, which are not the members of Christ.

Q. But how can the quick be iudged before they die?

A. Their suddaine change shall be in use of death vnto them.

1. The 4

Q. But all flesh should go to the dust againe:

A. Ordinarily it is done so, but here is a speciall cause.

C.

Q. what

12

The fourth part is

Q. What comfort haue we of the person of the Iudge?

A. Our sauiour, aduocate, and mediatour shal onely be our iudge.

Q. What should the meditation of this Article worke in vs?

A. The contempt of all worldly pleasures, & a delight in heavenly things.

Q. Who shall be saued in that day?

A. Al that are made here y members of Christ

Q. Who maketh vs members of Christ?

A. Gods holy spirite onely, working in our hear tes.

The third part of our Beliefe,

Q. What thing is the holy Spirite?

A. He is God, equall with the Father and the Sonne.

15.26.

Q. From whence doth he proceed?

A. From the Father and the Sonne.

Q. What is his office in generall?

He putteth all things in execution, which are decreed by Gods secreete counsell.

Q. What thing doth he in the order of nature?

A. He keepeth al things in their natural estate

Q. From whence then come all these alterations?

A. From y same spirite, working diuersly in na-

Q. Is then the spirit but nature?

(ture.

A. Not

A. Not so, for he is God, ruling and keeping nature.

Q. What doth he in worldly kingdoms?

A. He doth raise and cast them downe at his pleasure.

Q. Why are these things attributed unto him?

A. Because he is the power and hand of God.

Q. What doth he in the kingdome of Christ?

A. He gathereth all Gods elect to Christ.

Q. Why is he called holy?

A. Because he is the fountaine of holines, and maketh vs holy.

Q. When, and how doth he this?

A. When by his mightie power he separateth vs from our naturall corruption, and dedicateth vs to godlines.

Q. What thing is this naturall corruption?

A. Blindnesse of mind, hardnes of heart, and contempt of God.

Q. How doth he dedicate vs to godlines?

A. He lighteneth our mindes, mollifieth our hearts, and strengtheneth vs.

Q. What thing then is all flesh without the spirite of God?

A. Blind and dead in all heavenly things.

Q. What other names hath he in the scriptures?

Ephes.

A. He is called the spirite of faith, regeneration strength, and comfort.

Q. Why are these names given to the holy Ghost?

C 3

A. He

A. Because he worketh all these things in vs.

Q. How are these graces called?

A. Sanctification, regeneration, or new birth, and spirite.

Q. How is our corrupted estate called?

A. The olde man, old Adam, flesh and blood.

Q. What followeth upon our sanctification?

a. 7. 25. A. A continuall battell betwixt the spirite & the flesh.

Q. Who doth strengthen and keepe vs in this battell?

A. The same spirite, who also giueth victorie in the ende.

Q. What is this battell to vs?

A. A sure seale of y^e p^resence of the holy spirite.

Q. What battell hath the old man in himselfe?

A. None at all against sinne and wickednes.

Q. In whom then is this battell?

A. Onely in the members of Christ and his Church, through the p^resence of the spirite.

The fourth part of our beliefe.

. 2. Q. What is the Church which we confesse here?

A. The whole company of Gods slect called and sanctified.

Q. Doe we beleene in this Church?

A. No, but we beleene onely in our God.

Q. What thing then beleene we of this Church,

A. That

A. That it was, is, and shall be to the ende of the world.

Q. What neede we to beleue this?

A. For our great comfort, & the glorie of God

Q. Declare that plainly.

A. The loue of the Father, the death of Christ and the power of the Spirit shall ever worke in some.

Q. What thing followeth upon this?

A. The glorie of God, and confusion of Satan with our comfort.

Q. Why is this Church only knownen to us by faith.

A. Because it containeth onely Gods elect, which are onely knowne to himselfe.

1. Tim. 2

Q. When and how may we know them?

A. When we see the fruites of election and holines in them.

Q. In what respect is the Church called holy?

A. In respect of our iustification, and sanctification.

Q. How differ these two graces?

A. The first is perfect, & the second vnperfect.

Q. What is the cause of that diuersitie?

A. The first is in Christ, the second is in vs.

Q. Are not both these giftes ours?

A. Yes no doubt, seeing Christ is ours.

Q. May we not come to a full perfection in this life.

The fourth part is

A. No, for the flesh doth rebell continually against the spirite.

Q. Why doth not the spirite sanctifie vs perfectly?

A. Least we should misknow our former captiuitie, and redemption.

Q. What admonition haue we of our estate?

A. We should be humble, repent, & be thankful to our God.

Q. Why is the Church called vniuersall?

A. Because it is spread through the whole world.

Q. How many churches are there in the world?

A. One Church, one Christ: as one body, and the head.

Q. Is it bound to any particular time, place, or persons?

A. No, for then it should not be vniuersall.

Q. What is the communion of Saintes?

A. The mutuall participation of Christ, and his graces among his members.

Q. What followeth upon this communion?

A. A spirituall uniting and communion among all Christes members.

Q. Whereupon is this communion grounded?

A. Upon their union with Christ their head.

Q. Who maketh our union with Christ and among our selues?

A. The holy spirite by his mightie power.

Q. Is there any saluation without this commu-

nion?

A. None at all, for Christ is the ground of salvation.

Q. May men be ioyned with Christ, and not with his Saintes.

A. No, nor yet with the Saintes, if not with Christ.

Q. What then should be our principall care?

A. To hold fast our union wth Christ our head.

Q. What followeth upon that?

A. Then of necessitie we are ioyned with all his Saintes, and Church.

Q. Should we not seeke them, and ioine with them externally also?

A. No doubt, whensoever we may see them, or heare of them in particular.

How the Church may be knowen:

Q. How may we know this company externally? Ioh, 10

A. By the true profession of the worde, and holy Sacraments.

Q. What if these tokens bee not founde among them.

A. Then they are not y^e communion of saints.

Q. May we with safe conscience ioine our selues with such?

A. No, for they are not the holy Church of god where these tokens are not.

C 4

Q. Then

Q. Then we depart from the vniuersall Church?

A. No, but we depart from the corruption of
me, & remaine in the holy vniuersall Church.

Q. But yet they will call themselves the Church?

A. We should looke to the true markes of
the Church.

Q. May we leaue the particuler Church, where
the word is retained?

A. No, albeit, sundrie other vices abound there

Q. But the multitude are wicked and prophaned

A. Yet there is a true Church, where the word
truely remaineth.

Q. What then is the infallible token of Christs
Church?

A. The word truely preached and professed.

Q. Should we discusse who are Saintes in deede
and who not?

A. No, for that doth appertaine to God onely,
and to them selues.

Q. But by this way we are ioined with the wic-
ked in one body.

A. That can not hurt vs, nor profite them.

Q. Wherefore that?

A. Because we & they are spiritually seperated

Q. But they make the word and the Sacraments
unfruitfull.

A. Not to vs, but to themselves onely.

Q. Why is remission of sinnes put here?

A. Because it is proper to the Church & mem-
bers

bers of the same.

Q. wherefore is it proper to the Church onely?

A. Because in the Church onely is the spirit of faith and repentance.

Q. who forgiveth sinnes, by whom, and where?

A. God onely, through Christ in his Church here. Esa. 44. 7
25.

Q. How oft are our sinnes forgiven vs?

A. Continually, even to our liues ende.

Q. what neede is there of this?

A. Because sinne is neuer thoroughly abolished here.

Q. How get we remission of our sinnes?

A. Through the mercy of God, and merits of Christ.

Q. Is there any remission of sinnes after this life?

A. None at all, albeit some haue taught otherwise.

Q. Is the sinne and the paine both forgiven?

A. Yes no doubt, seing the one followeth vpon the other.

Q. But often times the paine remayneth after the sinne.

A. That paine is not a satisfaction for sinne.

Q. what is it then, seing it commeth of sinne?

A. It is a fatherly correction, and medicine 1. Cor. 1. preseruatiue.

Q. what looke we for yet at the hand of our God?

The fourth part is

God?

A. The resurrection of our bodies, and life eternall.

Q. With what bodies shall we rise againe?

or. 25. 42. A. With these same bodies in substance, as Christ did rise.

Q. But the Apostle saith, that our bodies shall be spirituall.

A. That is in respect of their present estate.

Q. Of what condition shall our bodies be then?

A. Free from all corruption and alteration.

Q. Wherefore shall wee rise with the same bodies?

A. That they may receyue their rewarde, with the soules.

Q. What admonition haue wee here given vnto us?

or. 25. 20. A. That we should dedicate our bodies to the seruice of God.

Q. But the wicked shall be partakers of the same resurrection.

A. No doubt, but to their greater confusion.

Q. Many doubt of this resurrection.

A. But we are sure that he which fulfilled the first promises, can and will performe the rest.

Q. What kinde of life is promised to us?

A. Life eternall without all miserie.

Q. What is prepared for the wicked?

A. Death

A. Death eternall without all ioy.

Q. But yet they shall liue eternally?

A. That life shalbe to liue in death eternall.

Q. What admonition haue we hereby?

A. That we should waite continually for the Tit. 2. 13
comming of the Lord.

Q. What other admonition haue we?

A. We should thirst continually for the eternall life.

Q. Is it inough to know these things to be true?

A. No, but we must know, and apply them to our selues.

Q. What are these Articles, which we haue declared?

A. The ground and foundation of our faith and religion.

Q. How should we apply them to our selues?

A. By our owne true and liuely faith.

Of true Faith with the fruites.

Q. What thing is true faith?

A. An assured knowledge of Gods mercy towards vs for Christs sake, according to his promise.

Q. Haue wee any naturall inclination to this faith?

A. None at all, but rather a naturall rebellion.

Q. Who then worketh these things in us?

A. Gods

The second part is

hes. 8. 13

A. Gods holy spirit doth seale them vp in our heartes.

Q. Howe can guiltie men bee assured of Gods mercy?

e. 18. 22.

. 1. 18

A. By the truth of his promise, made to the penitent.

Q. Yet our guiltinesse can not but feare Gods iustice.

A. Therefore we set betwene vs and it, the satisfaction of Christ.

The first fruite of faith.

Q. what is the first fruite of our faith?

l. 3. 17.

A. By it we are made one with Christ our head.

Q. How is this union made, and when?

l. 5. 30.

A. When we are made flesh of his flesh, and bone of his bones.

Q. was not this done when he tooke our flesh?

A. No, for he onely then was made fleshe of our flesh.

Q. when are we made flesh of his flesh?

A. When we are vnited with him spirituallly, as liuely members with the head.

The second fruit of Faith.

Q. what thing get we by this union?

A. Wee are made partakers of all his graces

ces and merits, and our sinnes are imputed to him, and abolished from vs.

Q. what thing followeth vpon this cheefly?

A. Perfect iustification, and peace of conscience. Rom. 1. 1.

Q. wherein doth our iustification stand?

A. In remission of sinnes and imputation of iustice.

Q. How can Gods iustice forgine sinne without satisfaction?

A. Christ satisfied abundantly the iustice of God for vs.

Q. whose iustice is imputed to vs?

A. The perfect obedience & iustice of Christ.

Q. Howe can an other mans iustice bee made ours?

A. Christ is not another man to vs properly.

Q. wherefore is he not another man to vs?

A. Because he is giuen to vs freely of the father with all his graces, and wee are ioyned with him.

Q. How is iustification offred to vs?

A. By the preaching of the Gospell.

Q. How receyue we iustification?

Rom. 8.

A. By our owne liuely faith onely.

Q. Is not iustification offred to vs by the lawe?

A. Yes, but no man is able to fulfill the Law.

Q. what if a man liue godly and vprightly?

Rom. 8.

A. No vpright living can be without faith.

Q. Is Hebr. 12

Q. Is our faith perfect in all poynts ?

A. No, for it is ioyned with manifold imperfections.

Q. How then can it iustifie vs ?

A. It is only y^e instrument of our iustification

Q. What thing doth iustifie vs properly ?

A. Iesus Christ onely by his perfect iustice.

The third fruite of Faith.

Q. Can our faith be without a godly life ?

A. No more then fire without heate.

Q. What is the cause of that ?

A. Because Christ sanctifieth all, whome he iustifieth.

Q. Do not the good workes of the faithfull merit eternall life ?

A. No, for then Christ should not be our onely Sauour.

Q. Yet the good workes of the faithful please God.

A. Yes no doubt, but yet through faith onely they please him.

Q. Wherefore please they not God, seeing they are the workes of the spirit ?

A. Because they are defiled with the infirmities of the flesh.

Q. Are then our good workes unprofitable ?

A. That followeth not, seeing they please God, & haue rewarde, both here & hereafter.

Q. Doth the Gospell teach us to condemne good workes ?

A. No

A. ~~So~~, for it craueth continually faith and A&T. 10. 2
repentance.

Of Repentance.

Q. What thing is true repentance?

A. It is the hatred of sinns, and loue of iustice.

Q. From whence doth this proceede?

A. From the feare of God and hope of mercy.

Q. How are we brought to this feare of God?

A. Through the preaching of the Law.

Q. How come we to the hope of mercy?

A. By the preaching of the Gospell.

Q. What thing doth repentance worke in us?

A. Continuall mortification of our lusts, and newnesse of life.

Q. Who worketh these two things in us?

A. The spirit of regeneration through the death and resurrection of Christ.

Q. Howe long shoulde wee continue in repentance?

A. All the dayes of our liues.

Q. What thing is this exercise before God?

A. His spirituall seruice, and our cheefe obedience.

Q. What is the rule of Christian repentance?

A. Gods holy Lawe, which is the rule of all godlinesse of life,

The

The fifth part

§ The second part of Gods honour, is
Obedience.

Q. Rehearse the wordes of the Law. Exo. 20.

A. Hearken and take heede Israell, I am the Lorde thy God, which haue brought thee out of the lande of Egypt, from the house of bondage.

1. Thou shalt haue none other gods before my face.

2 Thou shalt make to thee no grauen Image, neyther any similitud of things that are in heauē aboue, neither that are in the earth beneath, nor that are in the waters vnder the earth. Thou shalt not bow down to them, neither serue them: For I am the Lord thy God, a ielouse god, visiting the iniquitie of the Fathers vpon the children, vpon the third generation and vpon the fourth, of them that hate me: and shewing mercy vnto thousands to them that loue me and keepe my commandements.

3 Thou shalt not take the name of the Lorde thy god in vaine: for the Lorde will not hold him guiltles that taketh his name in vaine.

4 Remember the Sabaoth day, to kepe it holy: Six daies thou shalt labour, & do all thy worke: but the seuenth day is the sabaoth of the Lorde thy god: in it thou shalt
not

not do any worke, thou, nor thy sonne, nor thy daughter, thy man seruant, nor thy maide, nor thy beast, nor thy stranger that is within thy gates.

For in six daies the Lord made heauen & earth, the sea, & al that in them is, & rested the seuenth day: therfore the Lord blessed the Sabbaoth day and hallowed it.

5 Honor thy father and thy mother, that thy daies may be prolonged vpon the land which the Lord thy God giueth thee.

6 Thou shalt not kill.

7 Thou shalt not commit adulterie.

8 Thou shalt not steale,

9 Thou shalt not beare false witnes against thy neighbour.

10 Thou shalt not couet thy neighbours house, neither shalt thou couet thy neighbours wife, nor his manservant, nor his maid, nor his oxe, nor his asse, neither any thing that is his.

Q. Who gaue this lawe first to Moses?

A. The eternall God, distinct in two tables. Exod. 23

Q. What thing doth this law teach?

A. It doth teach and craue our due tie toward Mar. 21
God and man.

Q. Is this law perfect in all points?

A. Yes do doubt, seeing it came from the fountaine of all perfection. Ps. 19. 7.

D.

Q. Doth

The fifth part is

Q. Doth the lawe craue externall obedience onely?

A. No, but it craueth also the puritie of the spirite.

Q. What reward and paine doth the Lawe propound?

A. The blessing of God to y^e keepers of this law, and his curse to the breakers thereof.

lit. 26. 3.
, &c.

Q. How many commaundements are in the first Table?

A. Foure, which declare our duetie to our god.

Q. How many are in the second Table?

A. Sixe, which declare our duetie to our neighbour.

Q. What thing is conteined in euerie commaundement?

A. One thing is commanded, and the contrary forbidden.

Q. What thing conteineth the preface of the Law?

A. The causes why God should commaund, and we obey.

Q. What are these causes?

A. His maiestie, power, promise, benefits: our promise to him.

1 Thou shalt haue none other Gods &c.

Q. What thing is forbidden in this first commaundement

dement?

A. All forging or worshipping of false Gods.

Q. What thing is a false God?

A. All thing that we place in Gods roome.

Q. When place we any thing in Gods roome?

A. When we giue it Gods dewe honour.

Q. Which is Gods dewe honour?

A. Faith, feare, praier, thanks, and obedience.

Q. What thing is commaunded here?

A. That we settle our selues vpon one true God only.

Q. Why is this commaundement put firste here?

A. Because it is the ground of all the rest.

Q. Why saith he: Before my face?

A. Because he craueth the puritie of the hart.

2 Thou shalt make to thee no grauen &c.

Q. What thing is forbidden in this second commaundement?

A. That we neither represent, nor worshippe Deut. 4.
God by any Image.

Q. Is all kind of imagerie forbidden here?

A. No, but onely that, whereby God is represented or honozed.

Q. What thing is forbidden here in generall?

A. All corrupting of Gods seruice by the inventions of men.

Q. What thing is craved here?

D 2

A. That

The fifth part is

A. That wee worship God according to his word.

Q. What kind of service craveth he of us?

A. Both inward and outward service.

Q. May we not serve him externally as we please

A. No, for that kind of service is cursed idolatrie.

Q. Doth God condemne the externall service?

A. Yes, if it hath not the inward service.

Q. What is it called without the inward service?

A. The dumbe, or dead letter.

Q. What is the other service called?

A. The spirite, which giueth life to all externall service commaunded by God.

Q. Why is this commaundement put in the second place?

A. Because it declareth, howe the true God should be served.

Q. Why is the promise and the threatning added?

A. To move vs more willingly to give obedience.

Q. Wherefore is the promise longer then the threatning?

A. Because he is readier to mercie, then to iudgement.

3.8.

3 Thou shalt not take the name &c.

Q. What thing is forbidden in this third commaunde-

maundement?

A. All dishonouring and abuse of Gods maiestie.

Q. *What thing is commaunded here.*

A. All kinde of honour and reuerence, due to his Maiestie.

Q. *What thing is meant here by his name?*

A. All his titles and names representnig his Maiestie.

Q. *What things doo represent him?*

A. His word, Sacraments, and woꝝkes.

Q. *How should we honour his name?*

A. With heart, mouth & deede to our power.

Q. *When is this done?*

A. When we thinke, speake, and woꝝke all things to his glorie. 1. Cor. 1.

Q. *May we sweare by his name?*

A. We may, and should for good causes. Ier. 4.

Q. *What meaneth the threatning added?*

A. The great regard he hath to his owne honour.

4 Remember that thou keepe holy &c.

Q. *What craveth this fourth commaundement?*

A. That we keepe the Sabbath holy to the Lord.

Q. *When, and how is this done?*

A. When we bestow it only in gods seruice.

The fifth part is

Q. Why is Gods example added?

A. To moue vs more earnestly to followe him.

Quest. Is there any holines in that day aboue the rest?

A. No, for the holines is onely in the exercise.

Q. What if the exercise be not kept?

A. Then it is made the devils own feast day.

Q. May we worke upon all other daies?

A. Yes, for God hath giuen vs free libertie.

Q. Wherefore was there one day appointed?

A. To maintaine the true religion in the Church.

Q. For what other cause was it giuen?

A. For the ease of seruants and beasts.

Q. Was it to the Iewes a Sacrament of their spirituall rest.

A. Yes, but that ceremonie is taken away by Christ.

Q. Wherefore was it taken away?

A. Because we haue our spiritual rest by him

5 Honour thy father and thy mother &c.

Q. What craueth this fifth commaundement?

A. That we honour all such, as God hath placed aboue vs.

Q. What are those persons?

A. Parents, Pastours, Magistrates, Hus-
bands

bands, and Plaisters.

Q. What honour should we giue them?

A. Loue, feare, obedience, and helpe in their neede.

Q. What equitie hath this commaundement?

A. This, because these persons are placed in Gods roome for our comfort.

Q. How far should we obey them?

A. So farre, as the word of God commaundeth.

Q. What if they commaund any thing against the word?

A. Then muste wee obey rather God then men. Act. 4. 19

Q. What conteineth the promise added?

A. It containeth the contrarie threatning for the breakers.

Q. But neither of them is absolutely kept.

A. Therefore the blessing and the curse remaineth alwaies sure.

Q. Why is this promise and threatning in speciall added?

A. Because these superiours are preservers of our liues and liuings.

6 Thou shalt not kill.

Q. What thing is forbidden in this sixth commaundement?

A. All enuie, rancour, and hatred, with the fruites.

The fifth part is

Q. What thing is commaunded here?

A. Brotherly loue, with the frutes and signes.

Q. What is the finall ende of this commaundement?

A. The preservation of our neighbours life.

7 Thou shalt not commit adulterie.

Q. What thing is forbidden in the fourth commaundement?

A. All filthy lusses in heart, word, deede, or signes.

Q. What thing is commaunded here?

A. All kind of chastitie, and meanes to kepe it.

Q. Is marriage condemned here?

4.3. *A. No, but rather hereby it is stablished.*

Q. What is the end of this commaundement?

A. That we keepe both our bodies & heartes pure and cleane.

8 Thou shalt not steale.

Q. What thing is forbidden in this eighth commaundement?

A. All wrong and deceitfull dealing with our neighbour.

Q. What thing is commaunded here?

A. Equitie and iustice to euerie man.

Q. How should this be done?

A. With minde, heart, mouth, and deede to our power.

Q. What

Q. What is the ende of his commandement?

A. That we labour that every man haue his owne.

9 Thou shalt not beare false witnes.&c.

Q. What is forbidden in this 9. commandement?

A. False reportes of our neighbour, and bearing of them.

Q. Is this enough for our discharge?

A. No, for the vprightnesse of the heart is required also.

Q. What is the end of this commandement?

A. That the simple trueth be ever among vs.

10. Thou shalt not couet thy &c.

Q. What thing is forbidden in this last commandement?

A. All light and sudden motions to euill.

Q. Were not these motions forbidden before?

A. No, but the consent and deede were onely forbidden.

Q. Then what degrees of sinnes are forbidden?

A. The lust, the consent, and the deede.

Q. What thing is this lust?

A. Originall infection, and mother of the rest of our sinnes.

Q. What thing is commaunded here?

A. The perfect loue of our neighbour with the

The fift part is

the fruits.

Q. Who is our neighbour?

c. 19.37 **A. Every man, friend or foe.**

Q. What is the reason of this Lawe

A. In that we are all brethren, and beare the image of our God.

The summe of the Lawe.

*Q. What is the Summe and ende of these com-
mandements?*

A. The perfect loue of God & our neighbour

*Q. When is our loue perfect, and the lawe abso-
lutely fulfilled?*

**A. When all the partes of our mindes and
hearts are replenished with the loue of God
and our neighbour.**

Q. Who did ever fulfill this lawe?

8.3. **A. None at all, except Jesus Christ.**

*Q. What get they then that seeke saluation by
the Lawe?*

A. Their owne double condemnation.

Q. Why did God giue this strait law to mankind?

**A. Because it agreeth with his nature, and
our first estate.**

*Q. But we are changed & made weake through
sinne.*

A. Yet God hath not changed his wil & Lawe.

Q. Is all flesh hereby accursed and damned?

A. Yes.

A. Yes, but God hath given a sufficient remedie in Christ.

Q. Declare how that is, seing the law doth curse?

A. By faith we escape the curse, and get the blessing of the Law.

The vse of the Lawe.

Q. To what purpose then doth the Law serue?

A. It is profitable both to the faithfull, and vnfaithfull.

Q. What profit can it bring to the vnfaithfull?

A. It sheweth their sin, & iust condemnation. Rom. 7.

Q. But that is rather hurtfull to them.

A. No, for hereby they are sent to Christ.

Q. But many other despaire, or become worse.

A. That commeth not of the Law, but of our Galat. 3. corrupt nature.

Q. When are they sent to Christ by the Lawe?

A. When they get a tast of mercy in Christ, after that they are humbled by the Law.

Q. Is this the ordinarie way of our conuersion?

A. Yes no doubt, for Christ saueth onely the Mat. 1. humbled.

Q. What profit hath the faithfull by the Lawe?

A. It putteth them dayly in remembrance of their sinnes.

Q. What good fruite commeth of that?

A. Humilitie, and an earnest depending vpon
Christ.

The fifth part is

Christ.

Q. What other profit haue they by the Lawe?

A. It is a bridle to their affections, and a rule of godlinesse.

Q. If it be a bridle, doe they not then hate the Lawe?

A. No, but they hate their owne affections, and loue the Lawe.

Q. Commeth this by the knowledge of the Lawe?

A. No, but by the knowledge of the Gospell.

The difference betwene the Lawe and the Gospell.

Q. From whence commeth this difference?

Cor. 3. 6. **A.** From the Spirit, which is ioyned with the Gospell, and not with the Lawe.

Q. What followeth vpon this?

A. The Law commandeth, but it giveth no strength.

Q. What doeth the Gospell?

A. It giveth freely all, that it craueth of vs.

Q. What other difference is there betwixt them?

A. The law hath no compassion vpon sinners.

Q. What doeth the Gospell?

A. It offereth mercy onely to sinners.

Q. What other difference is there?

A. In the manner of our iustification.

Q. What craueth the lawe in our iustification?

A. Our owne perfect obedience.

Q. What

Q. What craveth the Gospell?

A. Faith only in the obedience of Jesus Christ Rom. 10.

Q. Doth the Gospell favour the transgression of &c. the Lawe?

A. No. but it giueth strength to obey the Lawe.

How the Law and the Gospel agree.

Q. Wherein do the Lawe and the Gospell agree?

A. They are both of God, and declare one kinde of iustice.

Q. What is that one kinde of iustice?

A. The perfect loue of God, and our neighbour.

Q. What thing doth follow vpon this?

A. That the seuerer Lawe pronounceth all the faithfull iust.

Q. How can the Law pronounce them iust?

A. Because they haue in Christ all that the Law doth craue.

Q. But yet they remaine transgressors of the law.

A. That is in themselves, and yet are iust in Christ, and in themselves loue iustice.

Q. What then is the estate of the faithfull here?

A. They are sure in Christ, and yet fighting against sinne.

Q. What battell haue we?

A. We haue battell both within and without.

Q. What

The sixt part is

Q. What battell haue we within ?

mi. 7. 15. A. The battell of flesh against the spirit.

Q. What battell haue we without ?

A. The temptations of satan, and the world

Q. What armour haue we ?

hes. 6. 16. A. True faith, with seruent pzaier to our God

Q. Is prayer the cause of our victory ?

A. No, but it is a meane ; by the which God doth saue vs, and he is honoured thereby.

6 The third part of Gods honour is,
Of prayer in generall.

Q. VV Hat thing is prayer or calling vpon God

A. It is an humble lifting vp of our mindes and heartes to God.

Q. Why go we to God onely in our prayer ?

il. 50. 15. A. Because prayer is part of his true woꝝ shipping.

Q. Why then seeke we needfull things at men?

A. Because they are appointed stewards to vs

Q. How should we go to them ?

A. As to Gods instruments onely.

Q. To whom should we giue prayse ?

A. Only to God, to whom al praise belongeth

Q. May we pray to Saints and Angels ?

l. 22. 9. A. No, for that is manifest idolatrie.

Q. Are the Angels appoynted to serue vs?

*61. 11. A. Yes, but we haue no commandement to
seekes*

seeke to them.

Q. What shall we say of the common custome vsed in time of blindnesse?

A. We should be content with the order appointed by God.

Q. How should we pray to our God?

A. With our mindes & hearts, for he is a spirit. Iohn. 4.

Q. What is prayer without the minde & heart?

A. It is vnprofitable, and cursed of God.

Q. What manner of minde and affection is required?

A. First, an earnest feeling of our own misery through sinne.

Q. What thing is next required?

A. A seruent desire with faith and hope to obtaine. Iames. 1.

Q. Who moueth vs to pray feruently?

A. Gods holy spirit onely. Rom. 8

Q. Should this make vs colde in prayer?

A. No but rather feruent in calling on y^e spirit

Q. What auaieth prayer with the tongue?

A. It profiteth much, if the mind be with it.

Q. What is prayer in a strange language?

A. It is a plaine mockery of God. 1. Cor. 14

Q. Should we be sure to be heard in our prayer?

A. Other wise we pray in vaine, and without faith.

Q. What are the groundes of our assurance?

A. Gods promise, his spirit in vs, and our Mar. 7. 7
 Ioh. 16. 23

mediatour.

Q. In whose name should we pray?

A. In the name of our Lord Jesus Christ.

Q. How can that be proved?

A. By Gods commandement and promise to heare vs in so doing. Iohn. 16. ver. 23.

Q. What thinges should we aske of God?

A. All thinges promised or commaunded in the word.

Q. May we not follow our owne fantasie in our prayer?

A. No, for the our prayer should be very baine

Q. Wherefore that, seeing all men desire good thinges?

A. Because we neyther know, nor desire the thinges that are best for vs.

Q. What then should we do in our prayer?

A. We must learne of God, what, and howe we should aske.

Q. How then should we beginne our prayer?

A. We should first submit our affections to Gods will.

Q. What rule hath God giuen us for this purpose

A. The Scriptures, and chiefly the Lords prayer.

Q. Rehearse the Lords prayer?

Matth, 6, ver. 9.

2. Our Father which art in heaven:

¹ **H** Allowed be thy name. Thy kingdome come. Thy will be done in earth, as it is in Heaven.

² **G** Iue vs this day our dayly breade. And forgiue vs our trespasses as we forgiue them that trespasse against vs. And lead vs not into temptation, but deliver vs frō euil. For thine is the kingdome, the power, and the glory for euer and euer. So be it.

The diuision and order of Prayer.

Q. How is this prayer diuided?

A. Into a Preface, and in sixe petitions.

Q. How differ the sixe petitions?

A. The three first appertaine to the glory of God onely.

Q. Whereunto do the other three appertaine?

A. To our comfort principally.

Q. What thing should we seeke first in our prayer?

A. The glory of our God befoze all things.

Q. Is not that hard to fleshe and blond?

*A. Yes, but it is the worke of Gods holy spi-
Spirit onely.*

Q. Are we not happy, when God is glorified in vs?

*A. Yes no doubt, but we should looke onely
to Gods glory.*

Q. Do not the other three tend to the same end?

C

A. Yes,

A. Yes, but we are permitted to looke to our selues also.

Q. For what use serueth the preface?

A. To prepare our selues to pray aright.

The preface.

Q. Why call we him Father?

A. To assure vs of his good will.

Q. Wherefore call we him our Father in common?

A. Because our prayer should be for our brethren also.

Q. What is meant here by the heauen?

A. His maiestie, power, and glory.

Q. What serue these things for in our prayer?

A. Verby we are prepared to reuerence & hope

1 The first part.

Q. What thing is meant here by his name?

A. His due honour, glory, fame & estimation.

Q. Can his honour eyther increase or diminish?

A. Not in it himselfe, but in the hearts of men onely.

Q. What thing then craue we here first?

A. Our Fathers hono^r & glory in his world.

Q. When and how is this done?

A. When with heart, mouth and deede, he is extolled aboue all things.

Q. How are men brought to do this.

A. By the liuely knowledge of his maiestie

Q. How can his inssearchable Maiesty be knowne

A. By

A. By his worde, Sacraments, and manifolde workes.

Q. What should men learne by these names?

A. His infinit powre, goodnesse, mercy, iustice, prouidence, trueth, and constancie. &c.

Q. Is it not inough that we our selues honour his name?

A. No, but we should desire and labour, that the same be done in all men, according to our power and vocation.

Q. When and where should we do this?

A. In prosperitie and aduersitie, priuately, and publikely.

Q. What if wee finde fault with his worde, or workes?

A. Then we extoll our name, and prophane his holy name.

Q. What if we be nothing moued at the prophaning of his name?

A. Then are we not the sonnes of God.

Q. From whence doth this petition flowe?

A. From a vehement affection to our Fathers glozy.

Q. What is this affection to vs?

A. A plaine testimony of our adoption.

Q. What desire wee when wee pray for his kingdome?

A. That hee might raine moze and moze in the heartes of his chosen.

Q. When is this thing done?

A. When his Spirit refoꝛmeth and ruleth our heartes.

Q. What other thing aske we here?

A. That the tyranny of Satan be beaten down

Q. To what purpose serueth the third petition?

A. Through it the other two are perfoꝛmed.

Q. Declare that more plainely.

A. His name is sanctified, and hee reighneth when his will is done.

Q. Are not all things compelled to obey his will?

A. Yes, but we speake here of mens voluntary obedience.

Q. How can that be proued?

A. By the comparison here added.

Q. When shall these three petitions be performed perfectly?

A. Neuer in this world, by reason of our corruption.

Q. Why pray we for the things that will not be?

A. We craue alwayes what ought to be, and once shall be done.

Q. But all these things shall come to passe, whether we pray or not.

A. No doubt, yet herein we declare our good will to our Fathers glory.

Q. What should we gather of this?

A. This, that he is not the childe of God, that seeketh not this before all things.

Q. Pray

Q. Pray we not here against our owne naturall willes?

A. Yes no doubt, for we desire them to be reformed, according to Gods will.

The second part.

Q. What thing meane we by our dayly breade?

A. All things needfull for this present life.

Q. But he commandeth vs to labour for it.

A. Our labours are vaine without his blessing. Psal. 128.

Q. Why call we it ours, seeing it is his gift?

A. Because wee aske no more then is giuen vs by lawfull meanes.

Q. Why aske we for this day onely?

A. To teach vs to be content with his present Heb. 13. prouision.

Q. Then we must begge dayly at his hand?

A. Herein standeth our felicitie, to depend vpon him dayly.

Q. Haue the rich neede of this dayly seeking?

A. Yes no doubt, for riches haue not alwaies the blessing of God.

Q. What aske we in the two other petitions?

A. The continuall comfort of our soules.

Q. Why seeke wee the comfort of our bodies first?

A. To assure vs the better of our spirituall comfort.

Q. Declare that.

A. If he take care of our bodies, how much

The sixt part is

more shall be prouide for our soules.

Q. What seeke we in this fift petition ?

A. Remission of our sins, or spirit uall debts.

Q. Why are our sinnes called debts ?

A. Because they binde vs to an euerlasting paine.

Q. Wherefore craue we free remission ?

A. Because by no meanes we can satisfie for them.

Q. Is the paine remitted freely with the sinne?

A. Yes, for Christ satisfied fully for vs.

Q. Should euery man pray thus continually ?

A. Yes, for all felthe is subiect to sinne.

Q. But some times men do good things.

64.6. *A. Yet they sinne in the best thing they do.*

Q. What profit get we by this petition ?

A. By this way onely both wee and our workes please God.

Q. Wherefore is the condition added?

A. To put vs in remembrance of our duty.

Q. What is our duty ?

4.32. *A. To forgive freely all offences done to vs.*

Q. Is this the cause wherefore we seeke remission?

A. No, but we alleadge it for a token that we beare the inward seale of Gods Children.

Q. Which is that inward seale of Gods children?

A. The image of god, who doth freely forgive

Q. What doth this image worke in all his children?

A. Free

A. Free remission of all offences done to them

Q. What are they that will not forgive?

A. Those that beare not the image of our heavenly Father.

Q. What thing aske we in the last petition?

A. Defence against all temptations to euill.

Q. Hath euery man neede of this defence?

A. Yes no doubt, for without it, no flesh can stande.

Q. Wherefore, seeing we haue the spirit?

A. Because the dangers are great and many, within and without vs.

Q. By what way are we preserved from these temptations?

A. By the mightie power of the spirit, working in vs.

Q. Doth God drawe any man to wickednesse?

A. No, for that is contrarie to his nature.

Q. Why then aske we this of God?

A. Because no man is ledde in sinne without his willing permission.

Q. Who doth leade men properly in sinne?

A. Satan and mens owne wicked lusts.

1. Pet
Iames

Q. When doth God willingly permit men to bee ledde?

A. When he deliuereth them to Satan, and their own lustes.

Q. What moueth our good GOD to doe this to men?

A. His iustice prouoked through their ingratitude.

Q. What moueth Satan to leade men from sinne to sinne?

A. Malice conceiued both against God & man

Q. Doth all kind of temptations proceed of Satan

2. A. No, for God oftentimes doth tempt men also.

Q. When and how doth he this?

A. When hee offereth occasions to discover their heartes.

Q. What things are discovered then?

A. Notable gifts of his, or monstrous sinnes of theirs.

Q. Should we desire that we be not thus tryed?

A. No, for that were not profitable for vs.

19. Q. What should we gather of these last petitions?

A. That we commit both bodie and soule to Gods prouidence.

Q. What other thing should we obserue?

A. That we pray for the welfare of our brethren

Q. May we not change the forme of this prayer?

A. We may change the wordes but not the sense.

Q. But enery man may pray perticularly for him selfe?

A. Yet he may not exclude the welfare of his brethren.

Q. Are all things needefull for vs conteyned in this prayer?

A. Yes,

A. Yes, seeing the wisdoms of God gaue it.

Q. What time chiefly should we vse praier?

A. At all times, but principally in time of Ps. 50. 1. trouble,

Q. What if God delaye to graunt our petitions.

A. We should continue in praier with patience and hope.

Ephes. 6.

Q. What should we hope of his long delay.

A. That he will turne all things to our comfort.

Q. What meaneth the clause added here, For thine is &c?

A. It declareth the cause and ground of our prayer to God?

Q. What other thing are we taught here?

A. That we should conclude our praiers with thanks.

The 7 part is, The fourth part of Gods honour, which is, Thankesgiuing,

Q. VVhat thing is thankes, or praysing of God?

A. It is to acknowledge him to be the author and fountaine of all good things.

Q. May wee not giue thankes to Angels or Saintes?

A. No

The sixt part is

A. No, for that were manifest idolatrie.

Q. Should we not be thankfull to men?

A. Yes, but the chiefe praise partayneth to God.

Q. How should we praise our God?

A. With mind, heart, mouth and woorkes.

Q. What rule of thanksgiuing haue we?

A. The scripture, and examples of his seruants.

Q. For what cause should we praise him?

A. For his infinite benefites, cozpozal and spirituall.

Q. But we are oftentimes in great miserie?

A. Yet for that also we should praise him.

Q. Wherefore that?

A. Because hee turneth all things to our comfort.

Q. By whom should we praise him?

A. By Iesus Christ onely.

Q. Wherefore by him onely?

A. Because through Christ onely, we receaue his graces.

Q. Where should we praise God?

A. Both publikely and priuatly.

Q. How long should we praise him?

A. So long as we enioy his benefites.

Q. How differ praier and thanksgiuing?

A. Praier seeketh, and thanks graunteth our praier heard, or delated for our comfort.

Q. What other difference is there?

A. Praier in a parte may ceasse for a time, but not thanks.

Q. What is the cause of that?

A. Because we haue alwaies some benefites of God,

Q. How should we then beginne and ende our praier?

A. Euermore with thankesgiuing to our God.

Q. Had the Fathers sacrifice of praise?

A. Yes, and all that we do in faith, is a sacrifice of thanks.

Q. What may we gather of all that we haue spoken?

A. That this is life eternall, to knowe God through Iesus Christ, and to honour him as Ioh. 17 right.

Q. What are these foure partes of Gods honour?

A. They are his onely seruice pleasynge him.

Q. What are these foure partes to vs.

A. Infallyble seales of our election and saluation.

Q. By whom are we kept in this estate?

A. By the power of the holy spirite.

Q. What instruments vseth hee for this purpose?

A. The woꝛde, the sacraments, & ministerie of

The 8. part of the instruments
of men.

The 8. part is, Of the outward instruments
of our saluation.

Of the word of God.

QVV Here shall we finde the worde?

A. In the holy Scriptures.

Q. How should we behaue our selues towards the
word?

A. We should loue, receiue, and obey it, as
Gods eternall truth.

Q. But it cometh to vs by men onely?

A. Yet alwaies we should receiue it, as sent
of God?

Q. Who can assure vs of this?

A. The holy spirite onely, working in our
hearts.

Q. How should we vse the word?

A. We should reade it, and heare it reue-
rently.

Q. May the common people reade the Scrip-
tures?

A. They may, and are commaunded to reade
them.

Q. May they haue them in their owne lan-
guage?

A. I no doubt, for otherwise they could not
profite.

Q. L.

Q. Is not priuate reading sufficient for vs?

A. No, if publike teaching may be had.

Q. How may that be proued?

A. Thus, as the ministers are commaunded to teach, euen so are we commaunded to heare them.

Q. How farre should we obey their doctrine?

A. So far as it agreeth with the word.

Q. How long should we continue in hearing?

A. As long as we liue, and teaching may bee had.

Q. What neede is there of this continuall hearing?

A. Because we are both ignozant and forgetfull.

Q. What shall wee iudge of them that will not heare?

A. They refuse the helping hand of God.

Q. What shall we do when preaching can not be had?

A. We should reade the scriptures with all diligence.

Q. What if we can not reade them?

A. We should haue recourse to them, that can reade.

Q. But the Scriptures are obscure and hard?

A. The holy Spirit will helpe the well wil-
lers.

Q. What if we be once well instructed by our
Pastors?

A. Per

A. Yet wee must continue in this schole to the ende.

Q. Wherefore that, if we be once sufficiently instructed?

A. God hath established this order in his Church, because we neede continually to be instructed.

Q. What followeth upon this?

A. The Ministers or Pastors are needefull for vs.

Q. But they are commonly neglected and contemned?

o. 19. **A.** Who so contemneth them, contemneth God and his own saluation.

Q. What should this continuall exercise worke in vs?

A. Increase of faith, and godlines of life.

Q. What if these two things followe not?

A. Then in vaine is our reading and hearing.

Q. What other thing is ioyned with the word for our comfort?

A. The holy Sacraments of Iesus Christ.

Of the Sacraments in generall.

Q. What is a sacrament?

A. A sensible signe and seale of Gods fauour, offered and giuen to vs.

Q. To what ends are the sacraments giuen?

A. To

A. To nourishe our faith in the promise of God.

Q. How can sensible signes do this?

A. They haue this office of God, and not of themselves.

Q. It is the onely office of the spirite, to nourish our Faith.

A. Yet they are added, as effectuell instruments of the spirite.

Q. From whence then cometh the efficacie of the Sacraments?

A. From Gods holy spirite onely.

Q. What moued God to use this kinde of teaching?

A. Because it is naturall to vs, to vnderstand heauenly things by sensible and earthly things.

Q. May we be saued without the sacraments?

A. Yes, for our saluation doth not absolutely depend vpon them.

Q. May we refuse to use the Sacraments?

A. No, for then we should refuse the fauour of God.

Q. Do all men then receaue the fauour of God by them?

A. No, but onely the faithfull receaue it.

Q. How then are they true scales to all men?

A. They offer Christ truly to all men.

Q. When are the Sacraments fruitfull?

A. When

A. When we receave them with faith.

Q. Is there any vertue inclosed in them?

A. None at all, for they are but signes of heavenly misteries.

Q. What should our faith seeke by them?

A. To be led directly to Jesus Christ.

Q. If they require faith first, how can they nourish faith?

A. They require some faith first, and then they nourish the same.

Q. Are wee not infidels, when wee neede signes?

err. 29. A. No, but rather we are weake in faith.

Q. What then is our estate in this life?

A. We are alway imperfect and weake in faith.

Q. What then should we do?

A. We should vse diligently the word, and the Sacraments.

How the Sacraments and the word, differ, and agree.

Q. How do the Sacraments differ from the word?

A. They spake to the eye, and the word to the eare.

Q. Speake they other things then the word?

A. No but the same thing diuersly.

Q. But

Q. But the word doth teach vs sufficient-
ly?

A. Yet the Sacraments with the woꝛds do
it more effectually.

Q. What then are the Sacramentes to the
word?

A. They are sure and authentike seales gy-
uen by God.

Q. May the Sacraments be without the word?

A. No, for the woꝛde is their life.

Q. May the word be fruitfull without the Sa-
craments?

A. Yes no doubt, but it woꝛketh moze plen-
teously with them.

Q. What is the cause of that?

A. Because moze senses are moued to the coꝛ-
soꝛt of eur faith.

The partes of the Sacraments

Q. What are the principall partes of a Sacra-
ment?

A. The eternall action, and the inward signi-
fication.

Q. How are they ioyned together?

A. Euen as the woꝛd, and the signification.

Q. What similitude haue the Sacramentes with
the thing signified by them?

A. Great similitude in substance, & in quali-
ties

The 8. part of the instruments
ties.

Q. What signifieth the substance of the Elements.

A. The verie substance of Christs bodie.

Q. What if the substance of the Elements were not there?

A. Then they were not true Sacraments of Christs bodie.

Q. What meane the naturall qualities of the Elements?

A. The spirituall qualities giuen by Christ.

Q. What signifieth our neare coniunction with the Sacraments?

A. Our spirituall vniou with Iesus Christ, and among our selues.

Q. What meaneth the outward giuing and taking?

A. The spirituall giuing and taking of Christ.

Q. What meaneth the naturall operation of the Elements?

A. The spirituall operation of Christ in vs.

Q. Are these things onely signified by the Sacraments?

A. No, but they are also giuen and sealed by the Spirit.

Q. Who may giue the scale of these things?

A. God onely may giue the scale of his promise.

Of the Minister, and order of the sacraments.

Q. Who may administer the Sacraments?

*A. Onely the minister of the worde of
God.*

*Q. After what manner should they be mi-
nistred?*

A. According to the order given by Christ.

1. Cor.

*Q. How are they sanctified, consecrated, or bles-
sed?*

*A. By the practise of the order commaunded
by Christ.*

*Q. What is it to consecrate or blesse a Sacra-
ment?*

*A. It is to applie a common thing to an ho-
ly vse.*

Q. Who may do this?

A. God onely, & we at his commaundement.

*Q. Doth the consecration or blessing change the
substance of the Elements?*

A. No, but it chaungeth the vse onely.

Q. How long then remaine they holy?

A. So long as they are vled in that action.

Q. What are they after that vse?

A. Common things as before.

*Q. Do the Sacraments profite all the receiuers,
when they are administred.*

*A. No, seeing they are receiued by some
with*

without faith for a time.

Q. Then the wordes of consecration haue no force?

A. They haue no force to imprint any qualitie in the elements of vertue or holines.

Q. To whom then are they spoken?

A. To the receauers, and not to the Elements

Q. What is the office of those wordes of Blessing?

A. To testifie the will of God to the people.

Q. In what language should they be spoken?

A. In the Receauers owne language.

Q. Where should the Sacramentes bee administered?

A. Publikely before the congregation.

Of the Receauers,

Q. To whome shoulde the Sacramentes bee given?

A. To all the members of the Church in due time.

Q. How should the Sacraments be receiued?

A. In a liuely faith and true repentance.

Q. What if faith and repentance be not?

A. Then double condemnation is sealed vp.

Q. Can the sinnes of the Ministers or others

hure

hurt vs.

A. No, for they are Gods ordinances.

Q. How should we prepare our selues?

A. We should trie our knowledge, faith, and repentance. 1. Cor. 13
2. Cor. 13

Q. Should these giftes be perfect in vs?

A. Not so, but they should be sound, and without hypocrisie.

The causes and number of the Sacraments.

Q. To what end are the Sacraments used?

A. For the nourishment of our faith, and for an open protestation of our religion before men.

Q. To what other end serue they?

A. They craue the increase of newnesse of life, with brotherly loue and conoord.

Q. Did the Sacraments of the olde Testament serue for the same uses?

A. Yes no doubt, as the Prophets and Apostles do testifie.

Q. How many Sacramentes hath Christ giuen vs.

A. Two onely, Baptisme and the Lodes Supper.

Q. Wherefore haue we onely these two Sacraments?

A. Because we neede both to be reccaued, and also

The 8. part of the instruments
also feede in Gods familie.

Q. The Fathers had verie many sacraments?

*V. Yet they had but two principals: that is,
Circumcision, and the Wasseouer.*

Q. What did these two testifie to them?

*A. Their receiuing, and continuall feeding in
Gods houthold.*

Of the Sacrament of Baptisme.

Q. What is the signification of Baptisme.

*A. Remission of our sinnes, and regenerati-
on.*

*Q. What similitude hath Baptisme with remissi-
on of sinnes?*

*A. As washing clenseth the bodie, so Christs
bloud our soules.*

Q. Wherein doth this cleansing stand?

*1.6.3.4. A. In putting away of sinne, and imputati-
on of iustice.*

Q. Wherein standeth our regeneration?

A. In mortification, and newnes of life.

Q. How are these things sealed up in Baptisme?

A. By laying on of the water:

*Q. What doth the laying on of the water signi-
fie?*

*A. Our dying to sinne, and rising to righte-
ousnes.*

*Q. Dosh the externall washing worke these
things*

things?

A. No, it is the worke of Gods holy spirit
onely.

Q. Then the Sacrament is a bare figure?

A. No, but it hath the veritie ioyned with it.

Q. Do all men receiue these graces with the Sa-
crament?

A. No, but onely the faithfull.

Q. What is the ground of our regeneration?

A. The death, buriall, and resurrection of
Christ.

Q. When are we partakers of his death, and re-
surrection?

A. When we are made one with him throug
his Spirit.

Q. How should we vse Baptisme aright?

A. Wee shoulde vse it in faith, and repen-
taunce.

Q. How long doth Baptisme worke?

A. All the daies of our life.

Of the Baptisme of Children.

Q. How then may little children receaue Bap-
tisme?

A. Euen as they receiued circuncision vnder
the lawe.

Q. Upon what ground were they circumcised?

A. Upon the ground made to the Fathers,

and their seede, Gene. 17. Act. 7. verse 8.

Q. Haue we the like promise for vs, and our children?

A. I no doubt, seeing Christ came to accomplish the same to the faithfull.

Q. What if our children die without baptism?

A. Yet they are saued by the promise.

Q. Why are they baptised, seeing they are young & vnderstand not?

1.7.14. *A. Because they are the seede of the faithfull.*

Q. What comfort haue we by their baptism?

A. This, that we rest perswaded, they are inheritours of the kingdome of heauen.

Q. What should that worke in vs.

A. Diligence to teach them the waye of salvation.

Q. What admonition haue they hereby?

A. That they should be thankfull, when they come to age.

Q. What thing then is Baptisme to our children?

A. An entrie into the Church of God, and to the holy Supper.

Q. How doth Baptisme differ from the Supper?

A. In the Element, Action, Rites, and signification.

*Q. Wherefore is Baptisme once administred on-
ly?*

A. Be

A. Because it is inough to be once receyued into Gods familie.

Q. Why is the Lords Supper so often administred

A. Because we haue neede to be fedde continually.

Q. Why is not the Lords Supper ministred also to infants?

A. Because they can not examine themselues

Of the Sacrament of the Lords Supper.

Q. What signifieth the Lords Supper to vs?

A. That our soules are fedde with the body and bloud of Christ.

Q. Why is this represented by breade and wine?

A. Because what the one doth to the bodye, the same doth the other to the soule spiritually.

Q. But our bodies are ioyned corporally with the Elements, or outwarde signes?

A. Euen so are our soules ioyned spiritually with Christ his body.

Q. What neede is there of this union with him?

A. Otherwise we can not enioy his benefits

Q. Declare that in the Sacrament.

A. As we see the Elements giuen vs to feede our bodiss: Euen so we see by faith Christ giue his body to vs, to feede our soules.

Q. Did he not giue it vpon the Crosse for vs?

A. Yes, and here he giueth the same body to be
our

The 8. part. Of the Instru.

our spirituall foode, which we receiue and
seeke on by faith.

Q. When is his body and blood our foode?

*A. When we seele the efficacie and power of
his death in our consciences.*

Q. By what way is this done?

A. By his offering and our receyuing of it.

Q. How doth he offer his bodie and blood?

A. By the worde and Sacraments.

Q. How receiue we his bodie and blood?

A. By our owne lively faith onely.

Q. What followeth upon this receyuing by faith?

A. That Christ dwelleth in vs, and we in him.

Q. Is not this done by the Worde, and Baptisme?

*A. Yes, but our ioyning with Christ is more
eident and manifest here.*

Q. Wherefore is it more eident?

*A. Because it is expessed by meate & drinke
ioyned with vs inwardly in our bodies.*

*The parts of the Sacrament and
their signification.*

Q. What signifieth this breade and wine to vs?

*A. Christes body and blood once offered up
pon the Crosse for vs, and now given to vs
to be the foode of our soules.*

Q. What signifieth that breaking of that breade?

*A. The breaking and suffering of Christes bo-
die upon the Crosse.*

Q. What

Q. What meaneth the powring out of the wine?

A. The shedding of his blood, even to the death

Q. Whereunto then doth the Supper leade vs?

A. Directly to the Crosse and death of Christ.

Q. Should we offer him againe for our sinnes?

A. No, for Christ did that once for all upon the Crosse. Heb. 10.

Q. What things are we commanded to do here?

A. To take it, eate it, and drinke it in his remembrance. Mar. 26.

Q. What meaneth the giuing of that bread & wine

A. The giuing of Christes body and blood to our soules.

Q. Is it not first giuen to our bodies?

A. No, for it is the onely foode of our soules.

Q. What signifieth the taking of that bread and wine?

A. The spirituall receyuing of Christes bodye in our soules.

Q. What meaneth our corporal eating and drinking here?

A. Our spirituall feeding vpon the bodye and blood of Christ.

Q. By what way is this done?

Q. By the continuall exercise of our faith in Christ.

Q. What meaneth the neare coniunction we haue with meate and drinke?

A. That spiritual union, which we haue with Iesus

The 8. part. Of the Instru?

Jesus Christ.

Q. What signifieth the comfort which we receive of meate and drinke?

A. The spirituall frutes, which we receive of Christ.

Q. Why is both meate and drinke given here?

A. To testifie that Christ onely is the whole foode of our soules.

Q. Doth the Cuppe appertaine to the common people?

A. Yes, and the wisdom of God did so teach and command, *Mat. 26. 27.*

Q. Is Christes body and bloud in that breade and wine?

-3. 21. A. No, his body and bloud is only in heaven.

Q. Why then are the Elements called his bodie and bloud?

A. Because they are sure seales of his bodie and bloud given to vs.

Christes naturall bodie is receyued.

Q. Then we receive onely the tokens, and not his bodie?

A. Wee receive his very substantiall bodie and bloud, by faith.

Q. How can that be proved?

A. By the truth of his worde, and nature of a Sacrament.

Q. But his naturall bodie is in heaven?

A. 3

A. No doubt, but yet we receiue it in earth by faith.

Q. How can that be?

A. By the wonderfull working of the holie spirite.

Q. What thing should we behold in this Sacramēt?

A. The visible foode of our bodies, and the inwarde foode of our soules.

Q. Should we seeke the foode of our soules in the elements of bread and wine?

A. No, for they were not given to that ende.

Q. To what ende then were they given?

A. To leade vs directly to Christ, who onely is the foode of our soules.

Q. What profite shall our bodies haue by this Sacrament?

A. It is a pledge of our resurrection by Christ.

Q. Wherefore that?

A. Because our bodies are partakers of the signe of life.

The order and vse of this Sacrament.

Q. How should this Sacrament bee administred and used?

A. As Christ with his Apostles did practise and command.

Q. May the Minister alone vse it in the name of the rest?

A. No, for it is a common & publike banquet.

Q. What

Q. What thing maketh this action holy?

A. Christs ordinance, practised by the lawfull Minister.

Q. How is it made fruitfull?

A. Through the true faith of the receyvers?

Q. To Whome should this Sacrament be giuen?

A. To all that belieue and can examine them selues.

How we should prepare our selues.

Q. What should they examine?

A. If they be the lively members of Christ.

Q. How may they knowe this secret?

A. By their euerlasting faith and repentance.

Q. How may faith and repentance be knowne?

A. By their fruites, agreeable to the first and second table.

Q. But al mens faith & repentance is imperfect.

A. Therefore we come to the Sacrament for remedie.

Q. What kind of faith & repentance is required?

A. That which is true, vp-right, and not counterfained.

Q. What receyue they that come with guiltie conscience?

.II.29.

A. They eate & drinke their owne damnation.

Q. How can Christ receyued, bring damnation?

A. He is not receyued with the wicked, but refused, and that by dissimulation and abuse of the Sacrament.

Q. Then

Q. Then it is best to abstaine from the Sacramēt. 1. Cor. 11.

A. We are not so commanded, but to examine and prepare our selues.

Q. What if men can not examine them selues?

A. Then they should reade the Scriptures, and consult with their pastors.

Q. What if men will not use these meanes?

A. Then they deceiue them selues, and abuse the Sacrament.

Q. What if the Minister admitte such carelesse men?

A. He doth then prophane this holy Sacrament Of the Ministry of men, and the discipline.

Q. How shoulde men bee excluded from the Sacrament?

A. By the iudgemēt of the elders of the church Mar. 18

Q. What kinde of men should be excluded?

A. All infidels, and publike slanderers of 1. Cor. the Church.

Q. What if their crime be secrete.

A. Thē they should be left to their own iudge

Q. Wherefore are men excluded from the Sacramentes?

A. Least they should hurt themselves, slander the Church, and dishonour God.

Q. By whom, and when should such persons bee admitted?

A. By the Eldershippe, after iust tryall of 2. Cor. their

The 3. Part. Of the Instru.

their repentance.

Math. 18.

Q. Who established this order in the Church?

1. Cor. 5.

A. Jesus Christ by his worde, & his Apostles.

Rom. 12. 3

Q. What is the office of this eldership?

A. They should watch upon the manners of men, and exercise the discipline.

1. 18. 18.

Q. What authoritie have they?

A. Authoritie to binde and lose in earth.

Q. May they do this at their owne pleasure?

A. No, for their authoritie is bounde to the worde.

Q. Wherein then serueth the ciuill Magistrat?

A. We should cause all things to be done, according to Gods word, and defend the discipline.

Q. Doth the care of the religion appertain to him

im. 1. 2. A, I no doubt, seeing he is raised chiefly for this cause.

Q. May the Magistrat vse the office of the Ministers?

A. No, but he chargeth them to vse their owne office.

Q. What may the Eldershippe doe to the Magistrate?

A. Admit him to the Sacraments, or exclude, according to the word of God.

Q. May the Minister vse the office of the Magistrate?

A. No.

A. No, for they should not be entangled with 2. Tim.
worldly affaires.

Two Iurisdicktions in the Church.

Q. Howe manie Iurisdicktions are there in the Church?

A. Two, one spirituall, and another ciuile.

Q. Howe do they agree in the Church?

A. As the mouth and hande of God.

Q. To what ende were they establisht in the Church?

A. For the planting and preservation of the same.

Q. How far should we obey these Iurisdicktions?

A. So farre as their commandement agreeth with the worde.

Q. What should we doe, when they are both against the Church?

A. We should remaine with the Church of GOD.

Q. But they will say the Church must needs be with them?

A. We should try their sayings by the tokens of the true Church.

Q. What are these tokens or markes?

A. The worde, the Sacraments, and discipline rightly vsed.

Q. What if no order of discipline bee among them?

Q

A. Then

The 9. part of the first cause

A. Then we should remaine with the word
and Sacramentes.

Q. But what if both the worde and Sacraments
be corrupted?

A. Then we should not ioyne our selues with
that companie.

Q. But what if they retaine the name of the
true Church?

Cor. 11. 14 A. So did Satan cloth him selfe with the An-
gell of light, for the further blinding of the
world.

Q. But what shall men do, when they know not
another Church?

A. Let them content them selues with true
faith in Christ.

Q. But then they are diuyled from the Church

A. Not from the true Church, and bodie of
Christ.

Q. How can that be proued?

A. Thus, all that are vnited with Christ, are
ioyned with the Church.

Q. Which of these two vnions is first and cause of
the other?

A. Our mysticall and spirituall vnion with
Jesus Christ. For we are ioyned with all
the Saints of God, because we are ioyned
first with God in Christ.

Q. What comfort then is our societie with the
Church to vs?

A. A sin-

A. A singular comfort, chiefly when wee are persecuted by the bastard church, and tyrants of the world.

Q. What is the comfort to vs?

A. This, that they can not sepearate vs from Rom. 8. Christ and his members, albeit they sepearate vs from their wicked societie.

9. The 9. part is. Of the first cause and progresse of our saluation, and end of all flesh.

Q. **O** Ut of what fountaine doth this our stabilitie flowe?

A. Out of Gods eternall and constant election in Christ. Eph. 1. 4.

Q. By what way commeth this election to vs?

A. By his effectuall calling in due time. Rom. 8. 3.

Q. What worketh his effectuall calling in vs?

A. The obedience of faith.

Q. What thing doth faith worke?

A. Our perpetuall and inseperable union with Christ.

Q. What worketh this union with Christ?

A. A mutuall communion with him and his graces.

Q. What worketh this communion?

A. Remission of sinnes, and imputation of Rom. 4. 8. Justice. &c.



The 9. part of the first cause

Q. What worketh remission of sinnes and imputation of iustice?

Rom. 5. 8. A. Peace of conscience, and continuall sanctification.

Q. What worketh sanctification?

Rom. 12. 9. A. The hatred of sinne, and love of godlines.

Q. What worketh the hatred of sinne?

A. A continuall battell against sinne.

Q. What worketh this battell?

A. A continuall desire to profit in godlines.

Q. What worketh this desire?

A. An earnest studie in the worde of God.

Q. What worketh this earnest studie?

A. A further knowledge of our owne weaknesses and Gods goodnes.

Q. What worketh this knowledge in vs?

A. An earnest calling vpon God for helpe.

Q. What worketh this earnest calling?

A. Victory against Satan and sinne.

Q. What worketh this victory?

A. A liuely experience of Gods fauour.

Q. What worketh this liuely experience?

A. Belones to fight, and sure hope of further victory.

Q. What worketh this sure hope?

A. An unspeakable ioy of heart in trouble.

Q. What worketh this ioy of heart?

A. Patience to the ende of the battell.

Q. What worketh patience in vs?

A. Stoutnes

A. Stoutnesse of heart to the finall triumph.

Q. What worketh this stoutnesse of heart?

A. A plaine defiance against Satan and sin.

Q. What is this defiance?

A. The beginning of the eternall life in vs.

Q. What is this beginning to vs?

A. A sure seale of our election, and gloryfication.

The certaintie of adoption.

Q. May not this seale bee abolished through sinne?

A. No, for these giftes are without repentance. Rom.

Q. But many fall shamefully from God.

A. The spirit of adoption raiseth all the chosen againe.

Q. But many are neuer raised againe.

A. These were neuer of the chosen of God.

Q. Yet both they and the Church beleened otherwise.

A. They deceyued them selues, but the Church iudgeth charitably.

Q. Then Faich is not certaine.

A. True faich is euer certain to the beleeuers

Q. What certaintie hath every one of his faich?

A. The testimonie of the spirite of adoption Rom. with the fruites.

The 9. part of the first caule

Q. But many glory in this testimony in vaine.

A. Yet this testimony is most sure and certaine.

Q. Why then are so many deceived by this way?

A. Because they glory in a faith without fruites.

Q. How may we eschewe this danger?

cs. 2. 16. **A.** By the right tryall of our adoption.

8.&.

The tryall of our adoption.

Q. Where should we begin our tryall?

A. At the fruites of faith and repentance. Because they are best known to our selues and others.

Q. What if we beginne at election?

A. Then we shall wander in darkenesse.

Q. But Gods election is most cleare and certaine.

A. It is cleare and certaine in it selfe, but it is not alway certaine to vs in speciall.

Q. When is it certaine to euery one of vs?

A. When it may be felt and knowne by the fruites.

Q. But this exact tryall hath brought some to desperation.

A. Yet Gods elect are alwaies susteyned, and finally comforted.

Q. Yet this tryall is troublesome to mennes consciences

A. But

A. But at length it bringeth greater peace of 1. Cor. x.
conscience.

Q. When and how is that?

A. When after the feeling of Gods iudgements, we taste of his mercy againe more abundantly.

Q. Why are Gods elect so oft thus troubled in minde?

A. Because that they may the better feele and knowe the mercy of God.

Q. Why do worldly men esteeme so litle the mercy of God?

A. Because they taste not thoroughly of his iustice.

Q. What thing then is trouble with the comfort of the spirit?

A. A seale of Gods loue, and a preparation to life eternall.

Q. What is prosperitie without the taste of the Spirit?

A. A token of Gods wrath, and a way to perdition.

Q. But some are troubled in minde without any reliefe?

A. Such men begin their hel here with Cain.

Of the last and eternall estate of
mankinde.

Q. What then shall be the finall end of all fleshe?

The 9. part of the first came.

A. Either life, or death eternall, without any change.

Q. With whom and where shall the faithful be?

R. 25. 34. A. With God in heauen, full of all ioye and felicitie.

Q. With whome and where shall the wicked be?

25. 41. A. With Satan in hell, oppressed with infinite miseries.

Q. Are these two endes certaine and sure?

A. Yes no doubt, seeing the meanes are certaine and sure.

Q. Which are these sure meanes?

A. Faith and infidelitie with their fruites.

Q. What maketh these meanes sure?

A. Gods most iust and constant will revealed in his worde.

Q. When ordained he these meanes and endes?

A. Before all beginnings in his secreete counsell.

Q. To what end did he this?

1. 9. 18. A. That his mercy and iustice might shine perfectly in mankinde.

Q. How was this brought to passe?

A. Through the creation of man in vprightnesse, and his fall from that estate.

Q. What followed vpon this fall of man?

31. 32. A. All men once were concluded vnder sinne and most iust condemnation.

Q. What

Q. What serued this for his mercie and iustice?

A. Hereby occasion was offered both of mercie and iustice.

Q. To whom was mercie promised and giuen?

A. Only to his chosen children in Christ, which are called the vessels of mercie. Rom.

Q. How doth he shew mercie to them?

A. He giueth them the means whereby they come assuredly to life eternall.

Q. Vpon whom doth he shew iustice?

A. Vpon all the rest of Adams posteritie, which are called the children of wrath. Rom.

Q. When doth he this?

A. Whē he suffereth them patiently to walke according to their owne corrupt nature.

Q. What followeth vpon that walking?

A. Eternall perdition infallably, according to Gods eternall decree.

Q. Doth God compell them to walke that way?

A. No, but they willingly do embrace it against his word.

Q. How can men willingly embrace the way to perdition.

A. Because they are blinded and corrupted by Satan and their own lusts.

Q. May they embrace the way of life?

A. No, they refuse it necessarily, and yet freely without any compulsion.

Q. From

The tenth part is

Q. From whence cometh this necessitie?

A. From the bondage of sinne, wherein they were cast by the fall of Adam.

Q. Is all Adams posteritie equally in the same bondage?

A. Yes no doubt, but yet the chosen are redeemed through Christ, and the others iustly left in their naturall estate.

Q. What thing then shall be seene perpetually in these vessels of wrath?

A. The glozie of Gods eternall and fearefull iustice.

Q. What shall be seene in the vessels of mercie?

A. The perpetuall praise of his mercie and goodnes, through Iesus Christ our Lord. To whom with the father and the holy spirit, be all honoꝛ and glozie eternally. So be it.

A short and generall confession of the true
Christian faith and religion, according to Gods
word, & acts of our Parliaments, subscribed by the kings
M. & his household, with sundrie others, to the glorie of
God, and good example of all men. At Edinburgh,
the xx. of Ianuarie. 1580. and the 14.
yeare of his raigne.

(. .)

VVe al, and euerie one of vs vnderwitten,
protest that after long and due examina-
tion of our owne consciences, in matters of
true and false religion, are nowe thoroughly re-
solved in the truth by the word & spirit of god.

Am

And therfore we beleue with our hearts, confesse with our mouthes, & subscribe with our hands, and constantly affirme before God and the whole worlde, that this is onely the true Christian faith, and religion, pleasing God, & bringing saluation to man, which is nowe by the mercie of God reuelled to the worlde, by the preaching of the blessed Gospell, and is receiued, beleued, and defended by many and sundrie notable Churches, & Realmes, but chieflly by the Church of Scotland, the Kings M. and thre Estates of this Realme, as Gods eternall truth, and only ground of our saluation, as moze particularly is exprest in the confession of our faith, established and publikely confirmed by sundrie Acts of Parliaments, & now of a long time hath bin openly professed by the Kings M. and whole bodie of this Realme, both in Citie and Countrey.

To the which confession and forme of religion, we willingly agree in our consciences in all points, as vnto Gods vndoubted truth and veritie, grounded onely vpon his written word. And therfore we abhorre and detest all contrarie religion and doctrine: but chieflly all kind of Papistrie in generall, and particular, euen as they are now damned and confuted by the word of God, and Church of Scotland.

But

But in speciall we detest and refuse the
 usurped authoritie of the Romaine Anty-
 chrisse ouer the Scriptures of **G A D**, ouer
 the Church, the ciuill magistrates, and consci-
 ences of men: all his tyrannous lawes, made
 vpon indifferent things against our Christi-
 an libertie: his erroneous doctrine against the
 sufficiencie of the written worde: the perfec-
 tion of the lawe, the offices of Christ, and his
 blessed Gospell, his corrupted doctrine concer-
 ning originall sinne, our naturall inhabilitie,
 and rebellion to Gods lawe, his blasphemie
 against our iustification by faith onely, our
 imperfect sanctification, and obedience to the
 lawe: the nature, number, and vse of the holy
 Sacraments.

We detest his five bastarde sacraments,
 with all his Rites, Ceremonies, and false
 doctrine, added to the ministracion of the true
 Sacramentes, without the word of God, his
 cruell iudgement against infants departing
 without the Sacrament, his absolute neces-
 sitie of Baptisme, his blasphemous opinion
 of transubstantiation, or reall presence of
 Christes bodie in the Sacrament, and recea-
 uing of the same by the wicked, or bodies of
 men, his dispensations with solemnned othes,
 periuries, and degrees of marriage forbidden
 in the word: his crueltie against the innocent
 de

denoꝝced.

We abhoꝝre his diuelish Masse, his blasphemous Priesthood, his prophane sacrifice for the sinnes of the dead and the quicke, his canonization of men & women saints, calling vpon angels, or saintes departed, worshipping of imagerie, reliques, crosses, dedicating of Churches, alters, dayes, bowes to creatures, his purgatoꝝ, pꝛaler for the dead, pꝛaying or speaking in a strange language, his processions, and blasphemous letany, his multitude of aduocates, or mediatoꝝ, with his manifold orders, and auricular confession, his desperate and vncertaine repentance, his generall and doubting faith, his satisfactions of men for their sinnes, his iustification by woꝝkes, his *Opus operatum*, woꝝkes of supererogation, merits, pardons, peregrinations and stations.

We detest his prophane holy water, Bap-
tizing of bels, coniuring of spirites, crossing,
sayning, anointing, coniuring, his hallow-
ing of Gods good creatures, with the superstiti-
ous opinion, toynd therewith, his woꝝldlye
Monarchie, and wicked Hierarchie, his three
solemned bowes, with al his shauelings of su-
drie soꝝtes, his erronious and bloudie decrees
made at Trent, with al the subscribers and ap-
prouers of that cruell and bloudie band, con-
iured against the Church of God. And final-

ly

The tenth part is

Iye wee detest all his vaine allegories, rites, signes, and traditions brought in the Church, without, or against the word of God, and doctrine of this reformed Church.

To the which we ioine our selues willingly in doctrine, faith, religion, discipline, and vse of the holy Sacraments, as liuely members of y^e same with Christ our head, promising & swearing by the great name of y^e Lord, that we shal continue in the obedience of the doctrine & discipline of this Church, & shall defend y^e same, according to our vocation, and power, all the daies of our liues, vnder the paines contained in the law, and danger, both of body and soule, in the day of Gods fearefull iudgement.

And seeing that many are stirred vp by by Satan and the Romaine Antichrist, to promise, sweare, subscribe, and for a time vse the holy Sacramentes in the Church deceitfully against their owne conscience, minding hereby first vnder the eternall cloake of religion to corrupt and subuert secretly Gods true religion within the church, & after ward, when time may serue, to become open enemies and persecutours of the same, vnder vaine hope of the Popes dispensation, deuised against the word of God, to his greater confusion, and their double condemnation in the day of the Lord Jesus. We therefore willing to take
away

awaye all suspition of hipocrisie, and of such double dealing with God and his church, protest, and call the searcher of all heartes for witness, that our mindes and hartes do fully agree with this our confession, promise, othe, & subscription, so that wee are not moued for any worldly respect, but are perswaded onely in our consciences thzough the knowledge & love of Gods true religion impzinted in our hearts by the holy spirite, as we shall answer to him in the day, when the secrets of all hearts shall be disclosed.

And because we perceiue, that the quietnes and stabilitie of our religion and Church both depend vpon the safetie, and good behauiour of the Kings Maestie, as vpon a comfortable instrument of Gods mercie, granted to this Countrey, for the maintaining of his Church, and ministration of iustice among vs. We protest and promise with our hartes, vnder the same oth, handwzitte and paines, that we shall defend his person, and authoritie, with our bodie and liues, in the defence of Chzistes Gospel, libertie of our Countrey, administration of iustice, and punishment of iniquitie against all enymies within this Realme, or without, as we desire our God to be a strong and mercifull defender to vs in the day of our death, & comming of our Lord Iesus

The authoritie.

Iesus Christ. To whom with the father and the holy spirite be all honour and gloꝝ eternally. Amen.

The names of all the subscribers contained in the principall copie, written in parchment, and kept in the handes of the Ministers.

The Kings M. charge to al the commissiōners and Ministers within this Realme.

SEing that we & our household haue subscribed, & giuen this publike confelsion of our faith, to the good example of our subiects: We command & charge al Commissioners & Ministers, to craue the same confessiō of their Parishioners, and to proceed against the refusers, according to our lawes, and order of the Church, deliuering their names, and lawfull processe to the Ministers of our house, with all hast and diligence, vnder the paine of xl. pounds, to be taken from their stipends: that we with the aduice of our Councell, may take order with such proud contemners of God and our lawes, subscribed with our hand. At Holirudhouse, the xi. daye of March 1580. The 14 yeare of our raigne.

I Thought good to adde for the better confirmation of this confession, the iudgement of the ancient and Godlye Fathers, concerning the au-

thoritie of the holy scriptures, upon the which only they grounded their faith and religion, and by the same onely confuted and condemned all contrarie doctrine and religion, in their time, as their writings do testifie to vs. And next I laye downe the open and shameles blasphemies of the late Papists spued out, and written in contempt of the holy scriptures, and praise of mens traditions aboue the word of God, the which traditions they reuerence equally with the Scriptures, as it shall appeare by their owne wordes.

The godly Fathers.

Irenæus lib. 3. cap. 8.

The Apostles haue put in writing the things, that were to be the foundation and pillar of our faith.

Idem Cap. 11. The pillar and groundworke of the Church, is the Gospell, and the spirite of life.

Origenes, lib. 1. cap. 17. in *Epist. ad Roman.*

Out of the scriptures onely our interpretations should be taken.

Idem in *prim. Hieremie*. Our iudgements and expositions haue no credite without the testimonie of the scriptures.

Idem

Idem

Idem Homil. 25. in Matth. For confirmation of all those wordes we speake in our teaching, we should first alleadge the iudgement of the Scripture, as a confirmation of that thing we declare vnto you.

Ciprianus, de Baptismo Christi. Out of the scriptures must come all rule of teaching.

Basilus, epist. 8. The scripture is a perfect rule and line, and admitteth no addition.

Idem, ibidem. Let vs stand to the iudgement of the scripture, inspired by God, & let the sentence of truth be giuen to them, whose doctrine is agreeable to the heauenly oracles.

Cyrillus in Iohan, lib. 12. All things, that our Lord did, are not witten, but the Apostles wrote the things, they iudged to bee sufficient for our maners and doctrine.

Basilus, de vera Fide. It is pride, to reiect any thing the Apostles haue witten, or to adde any thing to their writings, & bring in things not witten.

Theophilus, epist. 9. cap. ult. They that offer any thing, except the doctrine of the Apostles, they bring in flanders, heresies, & dissensions.

Ambrosius. We iustly damne all newe things, which Christ did not teach, because Christ is the waye to the faithfull.

Idem, primo officiorum. Things that wee finde

Ande not in the scripture, we may vse as wee please.

Hieronimus, Psal. 86. Take heed what they say that were, and not that are now: for what soeuer thing is spoken without the doctrine of the Apostles, let it be put away, and haue no authoritie.

Idem in Aggeum. The worde is Gods sworde wherewith all these things are cutte off, which without the testimonie and authoritie of the Scriptures men of their owne head do inuent and faine, as traditions of the Apostles.

Chrisostomus, opere imperfecto. Homil. 49.

In no way can the true Church of Christ be knowne, but by the scriptures onely.

Idem, in sancto & adorando Spiritu. If anye thing be obtruded without the Gospell, vnder the title of the spirite, let vs not beleue it.

Idem, opere imperfecto, Homil. 49. Wee should in no case giue credit to the Church, except they speake and do the things, that are consonant to the Scriptures.

Augustinus, de unitate Ecclesie, cap. 2. The Scripture doth shew Christ in the Church.

Idem in Iohan. tract. 96. When the Lord hath not reuealed these thinges, which of vs

The authoritie

can say: these, or these things are: and if any man will affirme this, or that to be, how doth he prove it?

Idem. de Pastoribus cap. 14. I enquire at the voice of the Pastour, to reade me it out of the Prophet, reade it out of the Psalm, recite it out of the law, recite it out of the Gospel, recite it out of the Apostle.

Ibidem. lib. 2. cap. 85. contra literas Petiliani.

Whether we are Schismatikes, or ye, neither I, nor thou shall be iudge, but let Christ be demanded, that he may shewe his owne Church.

Tertullianus, de praescriptione contra hereticos.

The Heretikes deny, that Christ and the Apostles revealed all things to all, but some thing openly, some thing secretly.

Athanasius orat. 2. contra hereticos, Doth testifie, that the Arrians glozied in revelations and in the spirit without the word.

Augustinus, de natura & gratia. 61. I am bound to give consent, onely to the canonick Scriptures, without any excuse.

Epiphanius, lib. 1. Heresi. 38. Affirmeth, that Caius an Heretike, saide, that they recased their errors, by traditions without the Scriptures.

Irenaeus, lib. 3. cap. 2. The Heretikes when they

they are rebuked by the Scriptures, they turne to the accusation of the Scriptures, as if they were corrupt, or had not authoritie, and that they are spoken sundrie waies, and that the truth cannot be found by them, if we want the traditions.

1. *Leo, Epist. 83. ad Palest.* We are armed with the name of the Church, and therewith do fight against the Church.

Cyprianus, de simplicitate Prelatorum. The diuell hath found a new deceit, that vnder the title of Christian people, he may deceiue them that are not warie and heedfull.

Augustinus de sermone Domini in monte. The sheepe should not cast away her skin, because wolues and todes sometimes hide themselves vnder it.

Papists acknowledge here your owne words, against the Scriptures, agreeable to the olde heretikes your fathers.

T His was the doctrine of the Fathers, and Faith of the Church, for the space of 500. yeares, after the ascension of Christ. The which doctrine & faith, did piece by piece decaye, as the Romaine Antichrist did growe to his high estimation, where through the true handling of the Scriptures was altogether neglected, and his

Blasphemies against the
traditions placed in their roome, & so the Pope
with his creatures were placed above the Scrip-
tures, to make Scriptures lawfull, or unlawfull, &
to be the onely Iudge of all interpretations, & their
sentence to be without all error, and so all men
bound to it, without any contradictions, as the his-
tories of the Church do plainly declare, but chiefly
the blood of the Saintes of God shed for the de-
fence of this doctrine of the Fathers against their
errors.

Wherefore I desire the diligent Reader, to marke
these blasphemies following, which the slaves of
that pestilent seate have spued out against the scrip-
tures of God, the Fathers iudgement, and the con-
fession of the primitive Church.

The second Head, concerning the blasphemies
of the Papists, against the worde
of God.

Cusanus Cardinal Epist. 2. ad Bohemos.

The scriptures must follow the church, and
not the church the scriptures.

Idem, Ibidem. I say, the precepts of Christ
are of no strength, except the church admitte
them for such.

Hofius Cardinalis, de expresso verbo Dei. It is
haine

haine labour that is spent vpon the scriptures,
we will rather waite for Gods sentence out
of heauen.

Idem, Ibidem. What the Church doth teach,
that is the expresse word of god, what is taught
against the mind and consent of it, is the ex-
presse word of the Deuill.

Idem, Ibidem. If a man haue the interpreta-
tion of the Church of Rome, albeit he seeth not
how it agreeth, or disagreeeth with the text,
this man hath the very expresse word of God.

Eckius, multis in locis, The scripture is the
blacke Gospell, and diuinitie of Inck.

Hermaus, de potestate Papa, The Pope is the
whole Church in power.

Verractus, The determination of the church
is called the Gospell.

Piggius, de caelesti Hierarchia. The Church
hath power to giue to some Scriptures a ca-
nonicall authoritie, which they neither haue of
them selues, nor yet of their authours.

Idem, Ibidem, The scriptures are like a nose
of ware, which may be turned in what shape
and forme thou please to forme and draue it.

Idem, Ibidem, The Apostles wrote some
things, not that these writings should be su-
perious to our faith, but rather that our faith
should be superiour to them.

Blasphemies against the

Now let all men iudge, what spirite mooved these godlesse Writers, to blaspheme the Scriptures of God so shamefully. But some will say, they were priuate men, and not the Pope; nor his Councell. I answer: They were gladly heard, authorised, and well rewarded by the Pope and his corrupted Synagogue. And Io. Hus, Hiero. de Praga, with sundrie others of our brethren: cruelly were persecuted with fire and sword, for speaking against their blasphemies.

It is true, the late Councell of Trent would appeare to iudge more reuerently of the Scriptures, when they hid their venom under some faire and generall termes. But which of them was offended when they heard the Bishop of Poytiers in his exhortation call the Scriptures, a voyde & dumbe law, &c? And likewise, who accused the prophane Priest of Laterane, which in all their presence, called the Scriptures dead Luk, &c?

Andradius writing in the defence of that prophane Councell, doth plainely testifie, that they in their mindes did thoroughly agree with these blasphemies, but yet durst not speake so plainly against the Scriptures, least they should haue provoked the common people against them.

And therefore to bleare the eies of the people for a time, they ioyne the Scriptures and their unwritten traditions together in their Decrees

crees.

But in the meane time, they arme and send out certaine vile slau^es, and godlesse runnegates to speake and write against the written worde, who doe call it a dead Letter, obscure, vncertaine, insufficient, the occasion of all heresies, written without the commandement of Christ, and vnprofitable to the people laboring hereby to bring the consciences of men from the worde of life to their diuellish traditions.

Let all men therefore that loue the trueth of God, flee farre from this deceitfull and diuellish companie, which God in his wrath hath raised up to blind this vnthankful age, and to trie our faith and patience, vnto the time of our full victory,

through Iesus Christ our Lorde. To

Whom with the Father and the

holy Spirit, be all honour,

praise, and Maiesty,

for euer and euer.

So be it.

FINIS.

